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PIANO& MUSIC SALOON

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MUSIC OF THE CHURCH.

A COLLECTION

OF



PSALM, HYMN, AND CHANT TUNES,

ADAPTED TO THE WORSHIP

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES.

Jonathan Mayhew Wainarigut, e

NEW YORK: PUBLISHED BY ELAM BLISS,

AND SOLD BY SHERMAN AND TREVETT AT THE PROTESTANT EPISCOPAL PRESS; SWORDS, STANFORD AND CO.; AND THE PRINCIPAL BOOK-SELLERS AND MUSIC STORES IN THE UNITED STATES.

Southern District of New-York, ss.

BE IT REMEMBERED, That on the twelfth day of September, A. D. 1828, in the fifty-third year of the independence of the United States of America, J. M. Wainwright, of the said district, hath deposited in this office, the title of a Book, the right whereof he claims as proprietor, in the words following, to wit:

"Music of the Church. A Collection of Psalms, Hymns, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church, in the United States.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned; and also an Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the encouragement of Learning, by securing copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.

FRED. I. BETTS.

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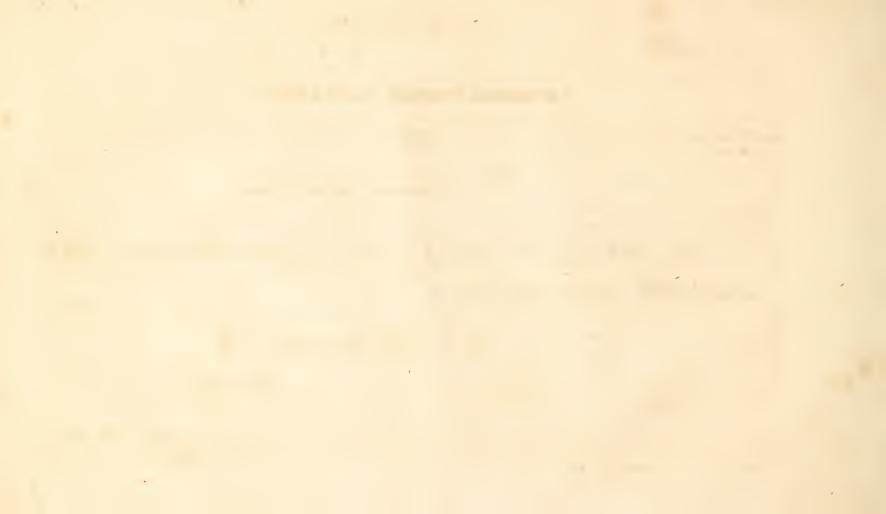
Protestant Episcopal Church,

This Work, designed to improve the general taste for Sacred Music, and to extend its practice in Public and Family Worship, is

Most Respectfully

Inscribed.

J. M. W.



PREFACE.

has ever before been published in this country, selected from the Hundred, Windsor, St. Ann's, &c. works of the best masters, and arranged in such a manner as The melodies have been given according to the best usage, to render this style of music easy of performance.

THE completion of this work has been delayed much longer But the whole collection, however complete, must not be exthan was anticipated, when the design of publication was first pected to contain every tune which each individual would deannounced. It is believed, however, that the subscribers will sire to possess. A book prepared upon this principle would be not feel that they have cause for complaint on this ground when far too large for general utility. Many tunes which have been they are informed, that the delay was owing partly to the exten- for a time popular in particular places, but which have not merit sion of the work to above one hundred pages more than was sufficient to secure general or continued favour, have been omitpromised, and partly to the unwearied pains that have been ted. Others which are common, and are in very general use, taken to make it as comprehensive and perfect as possible. such as Devizes, Wells, Denmark, Cheshunt, and many more The selection of tunes has been made with great care, and have been omitted for this very reason, that churches and indiit contains every variety of metre and expression that can be re- viduals need not be obliged to purchase duplicates of what they quired for the sacred poetry of the Church. For this purpose already possess. If any individual or congregation, should be the standard collections of Psalmody in this country, and espe- at first disappointed at not finding in this collection some favourcially the Handel and Haydn Societies of Boston, perhaps the ite tunes, let them remember that they have already copies of best, have been examined. But principal use has been made of those tunes, and their omission has afforded room for the introtwo most excellent works, Webbe's collection of Psalmody and duction of music perhaps equally good, which they might not Gardiner's Sacred Melodies, never published in this country, otherwise have seen. The proportion of new tunes, never be-But neither their harmony nor distribution of parts have been fore published in this country, will be found very considerable, uniformly followed. For the prose parts of the Liturgy designed but yet these have not been introduced to the exclusion of standto be sung, there will be found a larger number of Chants than ard tunes of universally acknowledged excellence, such as Old

and in keys best adapted to congregational singing, and the

harmonies have been arranged with scrupulous attention to ac- The harmonies of all the tunes have been corrected, and the curacy and purity. The score contains four parts. The upper organ accompaniment arranged by Mr. P. K. Moran, Organist staff is the Tenor, which, from a necessary compliance with of St. John's, New York, whose long established reputation custom, is written in the Treble Cliff, and therefore the har- gives assurance that this part of the work is well done. Next monist will observe that it appears one octave above its real to him, the editor of the work is under great obligations to Mr. place. The second staff is the 2nd. Treble or Alto, and this Benjamin Carr of Philadelphia, well known for his enlightened reads in its true place. This arrangement was esteemed ad- and long continued exertions in the cause of sacred music, to visable on account of the great scarcity of male Alto, or Contra- Mr. John Paddon, Organist of St. Paul's in Boston, to Mr. Tenor voices. All those female voices that are of a low com- Darley, Organist of St. Stephens Philadelphia, and to Mr. pass, which are in fact Contra-Tenor voices, should sing the Gear, Organist of Grace Church, New York. These gentle-2nd Treble. When, however, a male Alto singer that has men have improved the work by their suggestions, and by setaltes this part, he must transpose it an octave higher. The cal execution it is believed, that taking into consideration the difthe air.

been accustomed to the common music books of this country, veral of their own valuable compositions. As to its mechanithird staff contains the Treble or Air, having the stems turned ficulty of expressing an Organ part with types, it will be found up, and these notes in combination with those, the stems of not inferior to that of any musical work which has lately been which are turned down, and all those in the Bass Cliff, consti- printed. For the great ingenuity and pains required, especially tute the Organ or Piano Forte accompaniment. The fourth in the organ accompaniment, the editor is indebted to Mr. staff is the Bass, the lower notes of which are for the voice; the Peter C. Smith, with the assistance of Mr. Dodson. As to himothers which sometimes occur are for the instrument. In per-self, the editor will only observe, that had he been aware that forming this music a Treble or Tenor voice may sing the air the work would have cost him one half of the labour and time alone, or with a Bass voice; but neither of the two upper parts he has devoted to it, he would have been deterred from the unshould be sung unless with the whole four, nor when the whole dertaking. If, however, it shall be found to improve the taste four are sung together, should any but a Treble voice sing for sacred music, and to promote its practice in public and family worship, he will not regret the exertions he has made.

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GENERAL DIRECTIONS

FOR THE PERFORMANCE OF SACRED MUSIC

PSALMODY.

celebrating the praise and glory of God. In order then, to ren- ter, from those which speak the highest sentiments of praise, der this service acceptable to him, as well as edifying to our- to those suitable to the expression of the deepest penitence. selves, it should ever be remembered that preparation of heart | Care has been taken to adapt appropriate words to these tunes. is the first and most essential step. Without this, the finest But as portions of Psalms or Hymns may be appointed to be strains of melody or harmony are no better than mockery, sung which have no tune assigned to them, or as the tune "a solemn sound upon a thoughtless tongue." But if the assigned may not be known, or may not be approved, and anovoice responds to devout affections of the soul, sounds coarse ther must be sought for; in such cases particular attention and inharmonious will be acceptable in the ears of the God of should be given by the person whose duty it is to select the Sabbaoth; and even those whom nature has deprived both of tunes. He should first study the general character of the ear and voice, and who cannot therefore, without great dis- words, that he may avoid the error of setting a jubilant tune comfort to their fellow worshippers, be vocal in their praise, to penitential words, or vice versa, a tune in the minor mood may thus "sing and make melody in their hearts unto the to words of joyful praise. Lord."

the style of singing them exhibit the same characteristics. given, when the same notes are to be repeated to words vary-

SACRED MUSIC is the application of sweet sounds to In this collection will be found tunes of every variety of charac-

Having thus adapted together the tune and the portion of The true design of Sacred Music then, being to excite and words, according to their general character, he should next to express devotional feeling; this design should be kept in look at the distinct verses, and prepare to make slight alteraconstant view, both in a selection of tunes for the use of the tions in the performance, as respects faster or slower, piano or Church, and in the manner of performing them. As the forte, crescendo or diminuendo, as the sentiment may require. tunes should be simple, dignified, and solemn, so also should This is the only way by which a proper musical effect can be

NOTE .- These directions, while the perusal of them may perhaps be profitable to all who take an interest in Church Music, they yet suppose some knowledge of the rudiments of this art. There are many good treatises. Among the best and cheapest are Mr. Samuel Dyer's Vocal Preceptor, and Mr. Thomas Hasting's "Musical Reader." This latter gentleman has written an excellent work on "Musical Taste," worthy of attentive perusal.

one in keeping the singers constantly attentive to the meaning compare them with the explanations thus given, the observa of the words they are uttering.

or tunes which carry through one verse only, the piano or di-sufficiently obvious. minuendo may fall upon the third line, and in double tunes Attention should be paid to another point which has been

ing in expression. And by a little attention to this point, and piano. In the third verse, the first two lines should be piano, a little explanation and illustration, a choir or congregation the last two crescendo. In the fourth verse there is a greater will soon feel the propriety and beauty of thus making the contrast, the first two lines should be rather slow and soft, the sound an echo to the sense; and they will learn to do it with- last two should have a decided and strong atterance. The last out any particular direction. Besides the advantage thus gained verse should be animated and forte. To the careful reader in point of musical expression, there will be a much greater who will turn to the above mentioned tunes and words, and tions made, in regard to varying the expression of the tune in As a general rule it may be observed, that, in single tunes conformity with the sentiment contained in the words, will be

upon the two first lines of the second verse; the forte and cres- much neglected in Psalmody, viz. accentuation. The differcendo may, in most instances succeed to the next lines. But ent verses of our Psalms and Hymns vary so much in this parno rule can be given of uniform application. As an illustra-ticular-the first verse commencing, perhaps, with an unaction of the above observations, we will take the 100th Psalm, cented syllable, while the second begins with a strongly acand the well known tune Old Hundred, page 3. The singing cented word, that when the same notes are used in both cases of the first verse should be commenced moderately forte, the correct ear is greatly offended. Wherever it is practicable, In this manner should the first two lines be sung. The third if the poetry commences with an accented syllable, the tune line, "Glad homage pay with awful mirth," should be piano, should begin with a full bar; on the contrary, when the Psalm and the last line should be forte. The second verse should or Hymn begins with an unaccented syllable, the tune should be piano throughout. The third verse should begin moderately, commence with part of a bar. But, as in succeeding verses it should gradually increase, till the last line, which should be there is often a change in this respect, we must give some double forte. The last verse should commence rather piano, attention to remedy the difficulty. It is to be done with much the third line should be crescendo, and the last forte. The greater ease than may at first be apprehended. As an illus-Gloria Patri should always be full. As a farther illustration, tration, let the reader take the 97th Psalm, and the tune Gertake the 165th Hymn, and the tune St. George's, page 14. man Air, on the 10th page. Here the tune begins with a full The first verse should be animated, and moderately loud. bar; but the first syllable of the first verse is unaccented. The second verse should be sung in slower time, and more To sing correctly then, begin the word "Jehovah" on part of a DIRECTIONS. X1

bar, and slur the two first notes of the tune to the 2d syllable unless we would produce a most disagreeable effect, the are printed in full. The next verse begins with a strongly ac- introduce part of a bar, a quaver on F in the treble, for tirely different, "Awake! thy loudest raptures raise," and, to God.

"ho-." At the end of the tune the notes, as they should be sung, beginning of the tune must be changed. Suppose, then, we cented word, "Darkness;" and here the accent of the tune and the first syllable "A-." The next syllable, "wake," we sing of the words coincides. Verse 10, also, "Ye who to serve," &c. to the first note of the tune; then slur the two quavers, for accords with the tune; but verse 12, "Rejoice," &c. must be the word "thy." The tune and words then proceed regularly. commenced with what may be termed a starting note, as above. Thus with a little attention and judgment, the principal incon-Another illustration may be found in the Evening Hymn, page venience, arising from using the same tune for many verses, may 181, "Glory to thee, my God," &c. Here the first syllable be avoided. To make the time correct, it may be added to, or is strongly accented, and yet as the tune is usually arranged taken from the last bar of the tune. Still, however, perfect the accent is made to come on the second syllable, "ry," accuracy in regard to accentuation should not be anticipated which is unquestionably wrong. In this book, then, the tune or sought for. Nor is any attention to the above rules to be begins with a full bar. But, as in the next verse, "Forgive considered as absolutely essential to congregational singing. me, Lord," &c. the first syllable is unaccented, the tune Perhaps the object cannot be effected, except when there is a should have the starting note, which is expressed by small notes. good choir. Unquestionably the perfection of Psalmody, con-By a little attention to these observations, the rhetorical and sidering its great design, is when the whole body of a congregathe musical accent need not, in any case, be permitted to tion unites, as with one heart, and one voice, to sing the clash. Take an example not marked in the book.—Hymn praises of God. Then, faults of accent and occasional discords 67, and a beautiful tune, Darley, on the 147th page. are overwhelmed in the general effect; even a musical ear will The tune begins with a full bar, as is correct; the first syllable be affected with its majesty and power, and the devout worof the words being strongly accented. "High on the bend-shipper will desire nothing more refined, to stir up the ing willows hung." But in the next verse the accent is en-affections of his heart, and to open his mouth with praises

ANTHEM SINGING.

As the proper execution of Psalmody requires the voices of should be confined to the choir. In the ancient Jewish Church, all in the congregation who can sing; the singing of Anthems persons were expressly appointed by God to conduct his praises,

voice of a company encouraging a Priest in his intercession. choir, no farther observations are requisite in this place.

and the assembled congregation occasionally united in the He then expresses his confidence in these words, "Now know loud chorus. So also in the primitive Church, and in the that I the Lord helpeth his annointed." Then all join together Church of Eugland, Anthems are performed by a choir, to in supplication. "Save Lord, and hear us when we call which the congregation are supposed to listen, with devout sen-upon thee." The solo, the verse, and the chorus, in church timents. The form of the Anthem is naturally derived from music express all those turns of the sacred poetry when prothe structure of some of the Psalms, in which we frequently find perly applied. But as Anthems are not often introduced in the soliloguy, the dialogue, and the chorus. Thus, as has been the service of our churches, and as it is presumed they will observed, "The Lord hear thee in the day of trouble," is the only be attempted when there is an able and well instructed

CHANTING.

Although Chants are in themselves the most simple of all the words of a chant, is to know when to break off from the the singing voice. The principal object to be attended to in very inconsistent with sacred words. chanting, is a distinct and forcible articulation of the words. In the adaptation of the words to the Chants contained in this They must be correctly accented, and where a stop occurs, it book, an attempt has been made, and it is hoped successfully, may be marked by a short rest. The recited part of the verse to avoid both these errors. The general rules of adaptation must occupy no longer time than a good reader would require are as follows, by following these rules any portions of the to pronounce it, and the cadence must be given in correct time, Psalter, or prose Psalms, may be chanted. the beat of which can be felt. A great difficulty in arranging It is to be observed in the first place, that every verse is

kinds of musical composition, yet to execute them with propri- words of the recitative, and to begin the cadence. There are ety and effect requires much practice. The single chant con- two errors to be avoided. The first, is the drawling effect prosists of two strains, the first containing three, and the last, four duced by giving in every instance only single syllables to each bars; the double chant, consists of four strains, of three and note of the cadence; the second is the hurrying and confused four bars arranged alternately. The first bar of each strain is effect, produced by taking too many syllables from the recitathe chanting note; and to this, the principal part of each half tive, and crowding them into the cadence. The latter error, verse of the prose Psalms is recited; the remaining bars in each however, is by far most injurious, as it always destroys musical strain, form a species of cadence, and are to be expressed in rhythm, and produces a light and triffing manner of singing,

DIRECTIONS. XIII

design, or through ignorance of its use, we cannot say. But cer- farther direction is needed. tainly, while our rubrics direct that certain prose portions of away.

comma, which most nearly separates it into two parts, always acquired, without the assistance of some person competent to taking into consideration the sense. Then, to the first bar of teach it. As regards the division of the words, this book furthe chant is chanted the first half of the verse, excepting the nishes it, for all the ordinary services of the church. But no three last syllables, which are sung to the minims and semi-book can teach the tone and utterance which constitute the breve of the two next bars respectively. If any small word, or great beauty of chanting, and which render it, when well perarticle should occur in the three last syllables, it is generally to formed, the most devotional of all kinds of music, and of course be sung to one of the minims of the second bar, without being the best adapted to the worship of the Church of God. We reckoned as a principal syllable; and if the word immediately could wish that it were more general, and that instead of the preceding the division of the verse consists of two syllables, or metre version, which is often very feeble, compared with the if it be a longer word having a strong accent on the penult, or Psalter, we could use portions of the prose Psalms and have two syllables are sung to the last note. The second part of the was made to this effect, and a selection from the prose Psalms except the five last syllables, which are sung to the four mi-Dr. Smith of Connecticut. nims and the semibreve of the second strain respectively. And Could we have chanting in perfection, it should be as it was as above, if any small words or articles occur in the five last designed, and as it is practised in the Cathedral Churches of syllables, they may be sung on one of the minims where the ef- England, a responsive service. When there are large choirs they

divided into two parts, which division in the old prayer books lables, or with a polysyllabic word having its accent on the peand to this day, in all English editions, is marked with a colon nult, the last word of the chant is to have these syllables. This stop for this very purpose. In the later editions of the Liturgy describes the manner of singing a single chant, but as a double of our Church, this dividing point has been omitted, whether by chant is merely a repetition of the same number of bars, no

The great variety of sublime expressions in the verse psalms, the service may be "sung or said," this great facility for sing-renders it impossible to make any general rules, which can ing, and one of such ancient standing should not be done meet every case in applying them to the chants. And indeed, this style of singing is so peculiar, that perhaps no rules will be Suppose then, the verse to be divided at the semicolon or the of much benefit. A truly good manner of chanting cannot be last syllable but one, as the word "salvation"—in these cases them sung to chants instead of psalm tunes. A proposition verse is sung to the first bar of the second strain of the chant, was published in reference to it, some years ago by the Rev.

feet will be best. And if the verse ends with a word of two syl-might be divided into two equal parts, and be placed on each

DIRECTIONS. XIV

more cultivated than heretofore. There is no want of attention hearts to the Lord."

side of the organ. One side corresponding to what in the Ca-|to the music of the world, and no sparing of expense in acquirthedrals is termed "Decani," should sing the chant through ing a knowledge of it. Why should not religious persons, and once, taking one verse if a single chant, and two if a double above all religious parents, take some interest in the music that one. The other side, called "Cantoris," should respond in the appropriately belongs to God, and learn themselves, and have same manner. The Gloria Patri should be sung by the whole their children taught, how to give a correct and melodious exunitedly. And in congregations, where the singing is, as it pression to the sacred songs of Zion. Then would the services should ever be, general, where would be the difficulty of hav- of the sanctuary appear in their full beauty and solemnity. ing the portion of the congregation on one side of the broad And while confessing our sins with heartfelt penitence, praying aisle to respond in its chanting the other? Where the vocal and giving thanks with earnest devotion, hearing the sacred worshippers of God are, as is unhappily too much the case in word with attentive and willing minds, we should also most our churches, few in number, such an arrangement should not delightfully and profitably "speak to ourselves in psalms and be attempted. But may we not hope that sacred music will be hymns, and spiritual songs, singing and making melody in our

TABLE I.

SELECTIONS FROM THE METRE VERSION OF THE PSALMS.

WITH THE SUBJECTS STATED AND TUNES ADAPTED.

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31	S. 1, 2, 5, 6.	T	Frust in God, and resignation to him	-	Aylesbury.	70	
_	S. 15, 16, 19, 2	23. 24. T	The providence of God, confidence in		Bankfield.	61	
32	C. 1-2, 5, 6, 11	. R	Repentance, the advantages of -		St. Paul's.	20	
33	C. 1, 2-3, 4-5, 6	6, 8-9. P	Praise of God for his attributes	-	Braintree.	34	
00	C. 11, 12, 20-2	21, 22.	Frust in God, the happiness of -	-	St. Ann.	26	
34	C. 1, 2, 3, 4, 5.		The protection of God, comfort under	-	Trentain.	50	
_	C. 7, 8, 9, 22.	G	God's promises to those who fear and trust i	n him.	Sandwich.	28	-
_	C. 12-13, 14, 2		Evil speaking, against	-	Trentam.	50	
36	H.2.5, 6, 7, 8, 9	-10.	Frust in God, reasons for	-	Alfreton.	9	
37	II. 2. 1-2, 3-4, 5-6	5. T	Frust and obedience, our duty and interest.	-	Newcourt.	74	
-	II.2.7, 8, 9, 10,	11. P	Peaceful habits recommended	-	Monmouth.	75	
	C. 23-24, 27-28	3, 37—40. T	The good man, God his protector and guide	e	Newcourt.	74	
38	C. 1, 4, 9, 21-2	22. F	Penitential prayer	-	Burford.	55	
39	C. 4, 5, 6, 7.	I	Life, its shortness and uncertainty	-	St. Mary.	54	
-	L. 4, 10, 12, 13		Mortality, prayer in contemplation of	-	Windsor.	63	
40	C. 1, 3, 4, 5.	Z	Waiting upon God, its reward	-	St. George's.	14	
41	C. 1, 2, 3, 13.	T	The charitable man, reward of -	**	Kemp.	51	
42	C. 1, 2, 4, 5, 1	1. G	God's presence desired	-	Manchester.	29	
44	C. 1, 4, 26.	N	National deliverance, prayer for -	-	St. Ann's.	26	
45	C. 1, 2, 3, 4.		Christ our King, praise of	-	Christmas.	31	
_	11.2.2, 6, 7.	C	Christ, his exaltation	-	Christmas.	31	
46	L. 1-2-3, 4-5,	10-11. C	Confidence in God	-	Monmouth.	75	
47	C. 1-2, 5-6, 7-1		Power of God, rejoicing in	-	Truro.	7	
48	C. 1, 11, 12, 1		Church defended by God	-	Arundel.	35	
49	II.2.6, 7, 8-9, 10	0, 13, 20. X	Wealth, vanity of	-	St. James's.	32	
50	H. 2. 1-2, 3-4, 5-6	6. IJ	Judgment, day of	-	Ravenscroft.	76	
_	II.2. 7-8, 9-10, 1		Worship, external and formal condemned.	-	Ravenscroft.	76 74	
_	S. 15-16, 17, 2		Wicked men, vengeance of God against	-	Newcourt.	68	
51	S. 1, 2-3, 4, 5,		Repentance expressed	-	Yarmouth.		
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_	C. 11, 12, 16,	17.	Repentance acceptable to God.	-	Little Marlborough.	55	
53	C. 1, 2, 3, 6.		Human nature, corruption of	-	Burford.	57	
55	C. 1-2, 4-5, 16		Penitential prayer	-	Walsal.	27	
56	C. [4, 10-11-12,	, 13, 14. HG	God's protection, trust in		Badford.	21	
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62	L. 1, 7, 8, 12.	Dependance upon God		Alfreton.	9	
63	II. 2. 1, 2-3, 4-5, 6-7.	Desire for the services of the sanctua	ary	Martin's Lane.	78	
65	L. 1, 2, 3, 4.	Public worship, delight in -	-	St. Peter's.	4	
<u> </u>	L. 6, 9, 10, 11, 12, 13.	Seasons of the year, show the goodn	ess of God.	Seasons.	17	
66	C. 1-2, 3, 4, 5.	Praise of God incumbent on all.		Oatlands.	46	
_	C. 16, 17-18, 19-20.	Prayer, accepted		Liverpool.	25	
67	S. 1, 2, 3, 4, 5.	Dissemination of religion prayed for		Pentonville.	58	
68	L. [4, 17, 18, 19-20.	Providence of God		Blendon.	11	
<u> </u>	L. 4, 5, 6.	Ascension of Christ		Blendon.	11	
69	L. [1, 13, 14, 15, 16.	Divine assistance, prayer for -		Derby.	21	
70	L. 1, 2, 4, 5.	Spiritual enemies, prayer for deliver	ance from	Limehouse.	23	
71	C. 1-2, 3, 15, 16.	Divine grace, trust reposed in -		Swanwick.	28	
_	C. 17, 19, 23.	Redemption, praise for -		Liverpool.	25	
72	C. [6, 7, 8, 18, 19.	Church of Christ, its extension.		St. Marks.	49	
73	L. 1, 25, 26, 27, 28.	Dependance upon God alone, the go	od man's -	Grace Church.	13	
76	II. 2. 1-2, 8-9-10, 11-12.	Judgment, God's coming to -		Martin's Lane.	78	
77	C. 7-8, 9, 10, 11-12, 13.	Despondency removed		Burford.	55	
78	C. 1, 2, 3, 4, 5, 6.	Instruction of youth recommended.		London.	33	
79	C. 5, 8, 9, 13.	Pardon for sin, prayer for -		Plympton.	56	
80	L. 4, 7, 18, 19.	Conversion, prayer for -		Limchouse.	23	
01	L. 1, 8, 9, 14, 15.	Church, prayer for in affliction.		Limehouse.	23	
81	C. 1, 2, 3, 4.	Praise of God, exhortation to -		Bray.	47	
84	C. 1, 5, 10, 11, 12.	Public worship, desire for -	•	Swanwick.	28	
85	C. 1, 10, 11-12, 13.	Redemption, trust in		Abridge.	24	
96	C. 4, 5-6, 7.	Forgiveness of sins, prayer for		St. Mary's.	54	
86	C. 1, 2, 3-4, 5, 6-7.	Affliction, prayer in		Dundee.	52	
_	C. 5, 8, 9, 10.	God's mercy to be confessed by all m	nen	Trentam,	50	
88	C. 6-7, 11, 12.	Divine Guidance, prayed for -		Kemp.	51	
89	L. 1-2, 3-4, 5-6, 13-14.	Spiritual distress, prayer in -		Hartford.	161	
	L. 1, 2, 3, 4, 5.	Promise of a Redeemer, praise for		Peru.	18	
_	L. 6, 7, 8, 11.	Power of God to be reverenced.		Peru.	18	
90	L. 46, 47, 48.	Life short, death inevitable		Carthage.	23	
91	C. 3, 4, 5, 6, 12.	Life, its shortness		Windsor.	53	
92	C 1 2 3-4, 9-10, 11-12.	God, his watchful providence.		Monmouth.	75	
93	C. 1, 2, 3, 4. L. 1, 2, 3-4, 5.	Daily devotion, its pleasures		Liverpool.	25	
94	1 0	Holiness, the necessity of -		Stonefield.	5	
34	C. 9-10, 11, 12.	Omniscience of God.	•	St. Ann's.	26	

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95		1, 2, 3, 6.	Public worship, exhortation to	Venua.	6	
96	Don.	1-2-3, 10-11, 12-13.	Praises of God, as king and judge of the earth.	Gear.	178	
97		1, 2, 10, 11, 12.	Holiness, the necessity of	German Air.	10	
98		1, 2, 3, 4, 9.	Christ's advent, praise for	New-York.	45	
		1, 4, 5-6, 7, 8.	Universal praise	Clifford.	181	
99		1, 2, 3, 4, 9.	God the king, his justice, truth and holiness adored.	Quebec Chapel.	48	
100		1-2, 3, 4, 5.	Praise to God for goodness, mercy and truth	Old Hundred.	3	
102		1, 2, 11, 12, 28.	Mortality, prayer in consideration of	Plympton.	56	
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103		1-2, 3-4, 8, 9-10.	Redeeming love, praise for	Eaton.	8	
-		8, 9-10, 11, 12-13.	extent of	Eaton.	8	
104		1, 2, 3, 4, 24.	God, his majesty and power adored	Luton.	15	
105		1, 2, 3, 4.	Seek the Lord, exhortation to	New-York.	4.5	
106		1, 2, 3, 4, 5.		Portuguese Hymn.	19	
107	L.	23, 24, 25, 28, 29, 30-31.	The Sea, God's power made known in -	Stonefield.	5	
108	C.	1, 2, 3, 4, 5.	Morning adoration	Christmas.	31	
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111		1, 2, 3, 4.	Works of God, praise for	Truro.	7	
_		1, 5, 9, 10.	Will of God, to be known and done	Truro.	7	
112	L.	1, 2, 3, 4, 5, 6.	Good and charitable man, reward of	Peru.	18	
_	L.	4, 5, 9.	Charitable man, description of	Peru.	18	
113	II.2.	1-2-3, 4-5, 6.	Power and condescension of God, praise for .	Ravenscroft.	76	
115	C.	1, 11, 14-15.	Humility before God expressed	Dundee.	52	
116	C.	1, 2, 5, 6, 7.	Prayer, acceptance of	Wareham.	44	
1 —		1,12-13,14-15,17-18,19.	Public worship, resolution to join in	St. Ann.	26	
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117	C.	1, 2.	Praise to God for mercy and truth	Bray.	47	
118	C.	15, 19, 20, 21, 28.	Righteous, their praise of God.	Glandelough.	40	
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119	C.	1, 2, 3, 4, 5, 6.	Obedience religious, approved	St. Stephen's.	30	i i
-	C.	9, 10, 11, 12.	Touch included and the second	Wareham.	44 54	
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_	C.	169, 170, 171, 172.	Spiritual illumination, prayer for -	Manchester.	1 23	

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125 C. 1, 2, 3, 4.	God the protector, trust in	2	Reading.	36	
127 C. 1, 2.	Providence of God	ă.	Abridge.	24	
130 S. 1-2, 3-4, 5, 6.	Forgiveness of sins, hope of -	4	Dunbar.	71	
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132 C. 7, 8, 9, 10.	Preparation for public worship	-	Oatlands.	46	
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133 C. 1, 2, 3, 4.	Brotherly love, advantage and pleasure of	-	Quebec Chapel.	48	
134 C. 1, 2-3.	Ministers exhorted to praise God	-	Wareham.	44	
135 C. 1, 2, 3.	Praise, exhortation to	-	Braintree.	34	
136 II. 4. 1,2-3,4-5,6,7-8-9,25-26.	Dependence of all on God		Hobart.	91	
137 C. 1, 2, 3, 4, 5, 6.	Jews, their unhappy condition.	-	Darby.	47	
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138 L. 1, 2, 3, 4, 5.	Omniscience and omnipresence of God.	-	Carthage.	22	
139 L. 1, 14, 17, 18.	God's providence acknowledged	-	St. Paul's.	20	
141 C. 1, 2, 3, 5, 8.	Conviction of sin, prayer under -	-	Walsal.	57	
143 C. 1, 2, 6, 10, 11.	Forgiveness of sins, prayer for -	-	Dundee.	52	
143 C. 1, 2, 6, 10, 11. 144 L. 3, 4.	Life, shortness of	-	Hartford.	161	
145 C. 1-2, 3, 5-6, 9-10, 11, 12.	Praise to God, for his mighty works	-	Arundel.	35	
— C. 8, 14-15, 16, 17-18, 19.	Goodness and mercy of God	-	Swanwick.	28	
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19 20 21 21 22 23	C. C. III. 1.	Redemption through Christ alone. Lost state of man by nature. God the author of all good works. Praise to God for merey through Christ. Grace displayed in redemption.		-	St. Mark's. Dundee. Trentam Carr. Newton	49 52 50 107 60		

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30 31 32 33 34 35 36 37 38 39 40	II. 4. C. S. L. II. 3. II. 4. L. L. III. 1. L. III. 5.	VI. FESTIVALS AND FASTS. THE LORD'S DAY, a day of rejoicing and praise its duty and privileges welcomed as a spiritual feast		Warsaw. Liverpool. Bankfield. St. Peter's. Griswold. Warsaw. Bowen. St. Peter's. Weldon. Grace Church. Dismissal Hymn.	88 25 61 4 87 88 12 4 100 13 130	
41 42	C. III. 3.	ADVENT. Design of the Saviour's Advent. Prayer and Praise to Jesus		Reading. Beethoven.	36 119	
43 44 45 46 47	С.	CHRISTMAS. Message of the angel to the shepherds	I	Bray. Glandelough. Herald Angels. Avison. Quebec Chapel.	47 40 149 153 48	
48 49	C.	END OF THE YEAR. Time departs, salvation comes	1	Pennsylvania. St. Mark's.	174 49	
50 51		NEW YEAR. Life continued, to be devoted to God		Seasons. Walsal.	17 57	

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56 57 58 59 60 C.	The litany. Prayer for Spiritual mindedness. Prayer for Divine assistance. Penitential prayer. Prayer for purification. PASSION WEEK AND GOOD	PRIDAY	Litany. Hartford. St. Mary's. Plympton. Limehouse.	162 161 54 56 23
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68 C. 69 III. 1 70 L. 71 C.	How to keep the festival Christ's resurrection, rejoicing upon - Christ's resurrection, a motive to holiness. In Adam all die, in Christ all made alive. ASCENSION.		Glandelough. Easter Hymn. Truro. Glandelough.	40 170 7 40
72 L. 73 L.	Christ's death, resurrection, and ascension. Christ, the King of Glory, triumphant WHITSUNDAY.		Carthage. Blendon.	22 11
74 C. C. 75 C. C.	Prayer to the Holy Ghost, for spiritual illuming Prayer for devotion Praise for the comforter	nation	Brattle Street. Brattle Street. Reading.	38 38 36

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80 81 82	III. 3.	A nation's prayer for conversion Prayer for deliverance Prayer and hope of victory THANKSGIVING DA	- -	-			Burford. Havergal. Luton.	55 126 15	
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103 104	L.	Jehovah every where adored	Alfreton.	9	
104	11.1	For missions to the new settlements in the United States.	Harwood.	72	
106	C.	The same	Bedford.	27	
107	II.6.	Universal call for Missionaries,	Heber.	96	
108	L.	For the Jews	St. Paul's.	20	
109	IV. 1.	Praise for the works and word of God	Lyons.	134	
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112	C.	Jesus an example to children	St. Mark's.	40	
113		Delight in religious worship.	Portuguese Hymn.	19	
114	C.	Duties and pleasures of teachers.	Trentam.	50	
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115			Wareham.	44	
115 116		Reward of charity	London.	33	
117		God's remembrance of the poor.	Hadyn's Hymn.	125	
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118		Power of God in the sea.	Moran.	141	
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120	C.	Which may be used at sea or land	St. Stephen s.	00	
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122	C.	On recovery from sickness.	Abridge.	9	
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1		FUNERALS.		100	
124	C.	Funerals, consolation at	Funeral Hymn.	172	
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133 134	C. C.	Prayer a refuge to the distressed Prayer, its nature		: :	Kemp. Swanwick.	51 28
135 136 137 138	L. L. C.	Prayer in time of repentance Prayer after relapses into sin Longing for freedom from sin Penitential gratitude FAITH.		: :	Carthage. Derby. Hartford. Plympton.	22 21 161 56
139 140 141 142 143 144	L. C. C. III. 1.	Faith in the rock of ages. its power. dispelling fear. Dead faith. Christ our refuge. The foundation of faith.			Cecil. Alfreton. St. Stephen's. St. James. Hotham. Bethany.	118 9 30 32 102 138
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150 151	III. 3. III. 1	Love, to God expressed examination of our state of -	4 : :	: : !	Vesper Hymn. Chase.	122 109

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Hymn	Metre.	GENERAL SUBJECTS.	Tunes.	Page.
152 153 154 155	С.	PRAISE. Praise to Jehovah the God of Abraham. to God for his goodness and power. The same. Songs of praise. CONTENTMENT. Contentment, prayer for	Leoni. Mead. Old Hundred. Stanley. Trentam.	146 136 3 106
157	L.	reasons for	Eaton,	8
158 159 160 161	II. 3. II. 3.	Prayer	Plympton. Italy. Brownell. Derby.	56 84 83 21
162 163 164 165 166 167 168 169	L. L. C. III. 1.	Daily dependence. "I have set God always before me." Morning Hymn for God's protection through the day. to pass an unsinning day. Evening Hymn Gratitude for the mercies of the day.	White. Bowen. Morning Hymn. St. George's. New-York. Austria. Evening Hymn. Eaton.	86 12 180 14 45 115 181 8
170 171 172 173	C. S. III. 1.	Evening sacrifice, Evening, an emblem of mortality. Communion with God. Trust in God's protecting care. X. THE CHRISTIAN LIFE.	Abridge. Watchman. Middleton. Goshen.	24 63 112 135
174 175 176 177 178 179 180	L. S. III. 3. L. S.	Renouncing the world. Not ashamed of Christ. Prayer for Christian graces. Prayer for guidance. Following the example of Christ. Duties. Forgetting those things which arc behind."	Kemp. Peru. Pelham. Tamworth. Peru. Mount Ephraim. Christmas.	51 18 66 127 18 65 31

Hymn	Metre.	GENERAL SUBJECTS.	Tunes.	Page.	
181 182 183 184 185 186 187	C. III. 1. C. L.	THE CHRISTIANS LIFE, Continued. Doubting	Burford. Manchester. Pleyel's Hymn. Brattle-Street. Milgrove. Bowen. Muhlenberg.	55 29 105 38 142 12 140	
188 189 190 191	C.	Death, inevitable. Reflections on the tomb. Time past irrecoverable. The dying Christian. XII. JUDGMENT.	Windsor. Funeral Hymn. Yarmouth. Dying Christian.	53 172 68 155	
192 193 194 195	S. II.7.	Faith in Christ, our support in the prospect of judgment. The certainty of judgment. Call to prepare for judgment. Christ's condemnation of sinners, XIII. ETERNITY.	Pennsylvania. Little Marlborough. Luther's Hymn. Jarman.	174 69 99 108	
196 197 198 199 200 201	C. C. C.	Eternity a rest to the righteous	Aylesbury. Manchester. Mozart. Oatlands. Trentam. Olney.	70 27 42 46 50 110	
202 203 204 205 206 207	III. 3. C. L. C.	XIV. MISCELLANEOUS. Prayer for God's presence and guidance	Swanwick. Beethoven. St. Stephen's. Bowen. Brattle-Street. St. Ann.	28 119 30 12 38 26	

TABLE III.

 Hymn.	Metre.	GENERAL SUBJECTS	5.				Tunes.	Page.	
209 210	C. S. III. 1.	Trust in God		-	-	-	Salop. Pennsylvania. Pentonville. Olney, Christmas.	166 174 58 110 31	

TABLE III.

PORTIONS OF THE PSALMS ADAPTED TO

SUNDAYS AND HOLY DAYS.

1st. Sunday in Advent	I. 1st. Sunday in Lent	XXXII. LXXIX. LXXXVI, 3.
2d	XXIX. 2d	CXXX, 1. XXVII, 2.
3d XCVIII, 1. XCVI	I. XCIX. 3d	LI, 3. LXXXV, 2.
4th	4th	X X, 3. $ XXX $, 1. L, 2.
Christmas Day VIII. XLV, 1. L	XXXV, 1. CX. 5th	LI, 2. LXXXVI, 1.
Sunday after Christmas LXXXIX, 1. LX	VII. XCVIII. Palm Sunday	LXX. LXIXXXII, 1. LV. XIII. LXXXVIIIXVI, 2. CXVIII, 2. LXXXI.
Circumcision	Good Friday	XXII, 1. LV. XIII. LXXXVIII.
Epiphany XCVI.	Easter Day	. XVI, 2. CXVIII, 2. LXXXI.
1st Sunday after Epiphany. II. LXVI, 1.	1st Sunday after Easte	er CXII.
2d IX, 1. CXIII.	[2d	
3d XV.	3d	CV.
4th	4th	LVI. LXXIII.
5th	5th	CVI.
6th	Ascension	. JALVII, CIV. AAIV, 2.
Septua. Sunday	Sunday after Ascensio	n. LXVIII, 2. XLV, 2. XCIII.
Septua. Sunday	1. Whitsunday.	LXXII. CXLV.
Quin. Sunday LIII.	Trinity Sunday	. XXXIII, 1. XIX, 1. CXXXVI.
Ash Wednesday LI, 1. XXXVIII.	XXV, 3. LXXX. 1st. Sunday after Trin	ityCXIX, 1. XXXVII, 1.

	A.					<u> </u>
2d. S	unday afte	er T	rinity.	.XXXVI. XXXIV, 1.	24th Sunday after Trinity.	LXX, 1,
3d.	·			.LXVI, 2.		LXXXV.
4th.				XXXVII, 2. XXV, 1.	Psalms adapted to Morning	
5th.				.CXXXIII. VII.	Service	V. XIX. XXVII. XXIX. XXXVI. XLII.
6th.	•			XXXIII, 2. IX, 2.		LVII. LXIII. LXV. LXXXIV. XCII.
7th.				.I, 1, CIII, 1.		XCV. C. CV. CVIII. CXI. CXVII.
8th.	•	•	•	XXXI, 2. XVIII.		CXLV. CXLVII. CXLVIII. CXLIX.
9th.	•	•	•	CXI, 2.	. 71	CL.
10th.	•	•	•	LXXXVI, 2.	to Evening Service.	.IV. XVI. XXIII.XXXIV,2.CLXXVIII.XCI.
11th.	•	•	•	XXXII.		CXXI. CXXVII. CXXXIX.
12th.	•	•	•	.CXLIII. CXXXVIII.		TVV 9 TVVIA CVV CVVII CVII CVI
13th.		•	•	LXV, 1.	to Thanksgiving days.	LXV, 2. LXVI, 9. CXV. CXVII. CVII. CXI.
I4th.		•	•	.CXIX, 4. .CXXV.	to Free David	CXLV. CXLVI. XLIV. LI. LXIX. LXX. LXXVII. LXXIX.
15th.	•	•	•	.CXLVII. XLVI.	to Fast Days	LXXX.
16th. 17th.	•	•	•	.CXII, 1		LAAA
17th. 18th.	•	•	•	.XIX, 3.	to Conventions	XLVIII. CXV. CXXII. CXXVII. CXXXII.
19th.	•	•	•	XXXVII, 3.	to Conventions.	CXXXIII. CXXXIV. CXXXV.
20th.	•	•		.CXIX, 7.		CHARIN CAART, CRART,
21st.	•	•		XL. XXV, 1.	to Confirmation	LXXVIII. CXIX, 2. CXIX, 4.
22d.				LXVII.	to committee on .	CILIL, S. CILIL, T.
23d.				XLVI. CXLV, 2. LXII.	to Funeral Occasions.	XXXIX. LXXXIX, 3. XC. CII. CXLIV.
-500	•			7, 7, 7, 7, 7, 7, 7, 7, 7, 7, 7, 7, 7, 7	TO I WILLIAM OCCUPION	distribution of the control of the c

The three preceding Tables have been prepared with a design of aiding persons in selecting portions of the Psalms and Hymns appropriate to particular subjects, or to the services of the Church, and in adapting to them suitable tunes.

Tables I. and II. contain respectively a reference to selections from the metre version of the Psalms, and to the whole collection of Hymns, and will be

easily understood.

In the adaptation of tunes, there will be a great variety of judgment, and for this reason a space has been left opposite to each Psalm or Hymn, to give op-

portunity for writing the names of other tunes according to the taste of different choirs or individuals.

Table III. is a reference to Psalms appropriate to the order of the ecclesiastical year, and to other occasions of public worship. The Psalm is mentioned, and the small figure refers to 1st. 2d. 3d. &c. portions, as laid down in Table I. There was no necessity for referring to Hymns as they are already arranged upon this principle.

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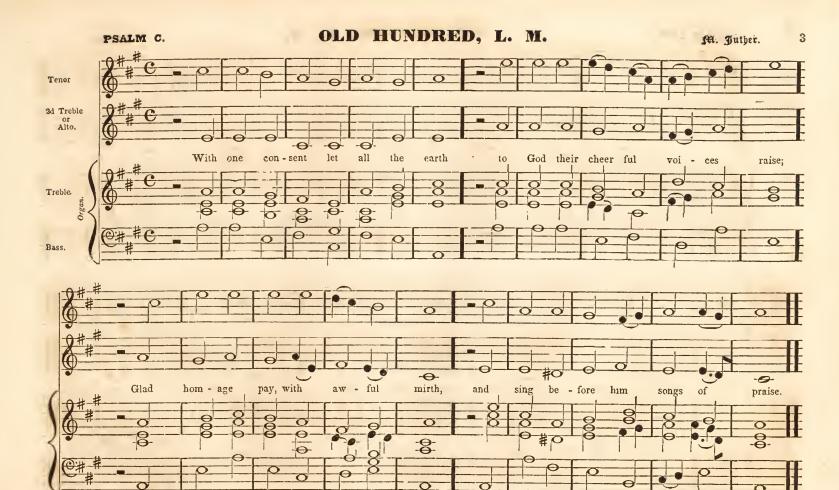
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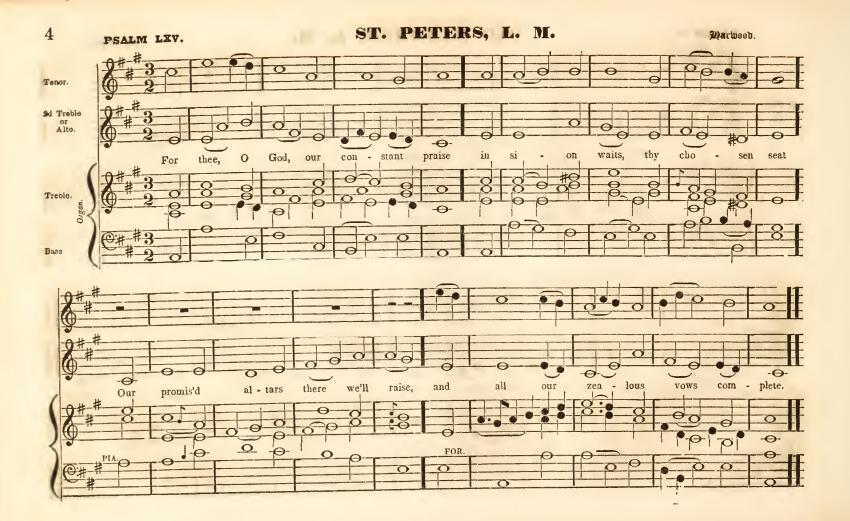
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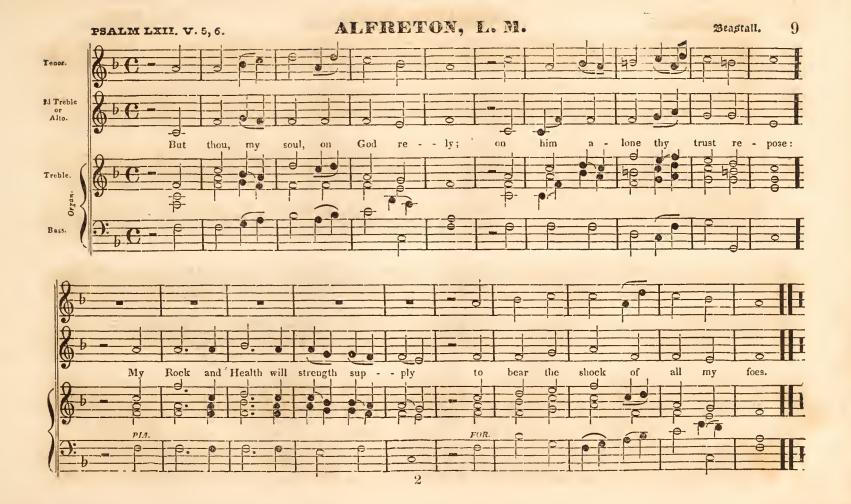




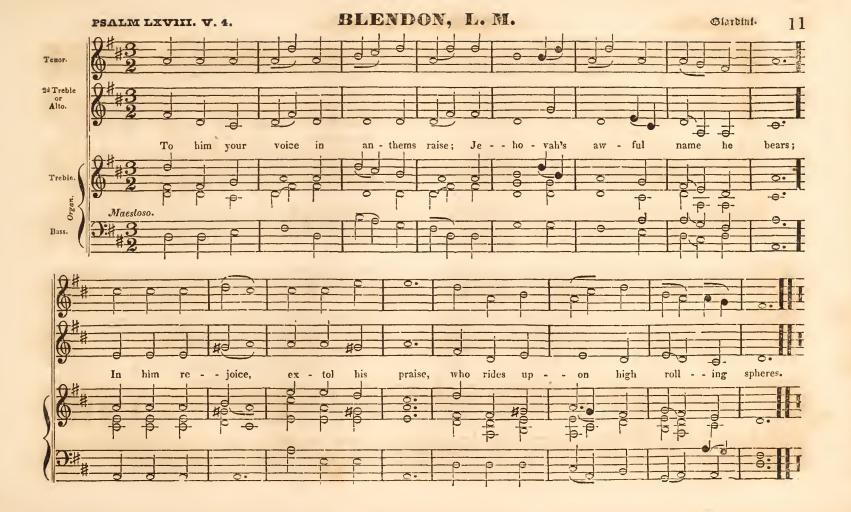


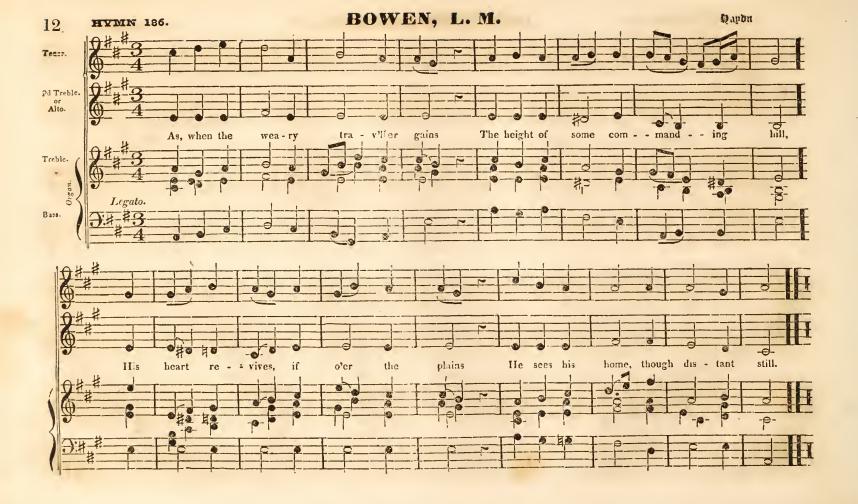




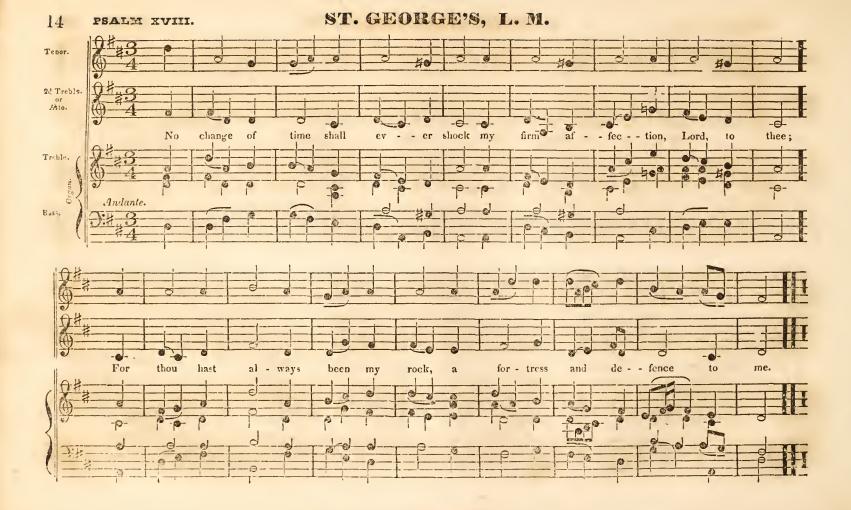




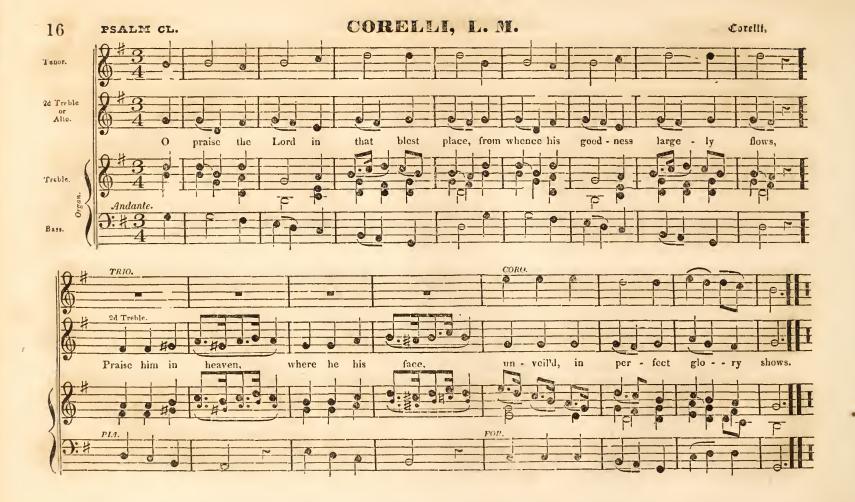










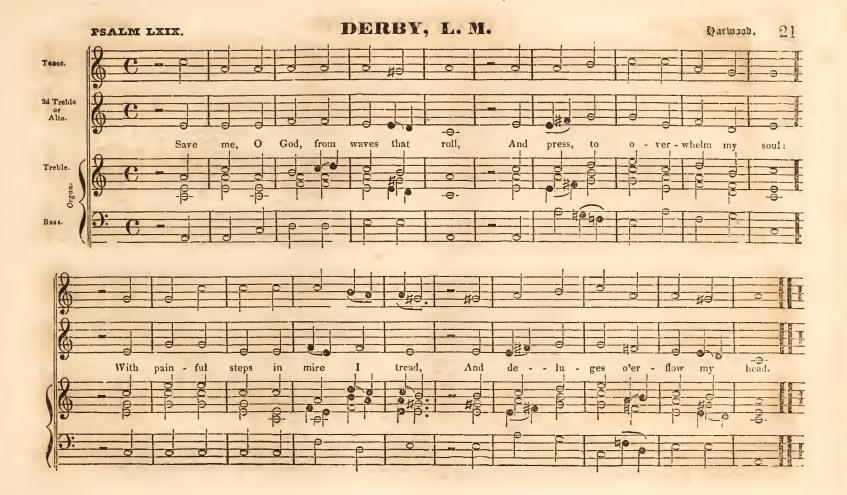




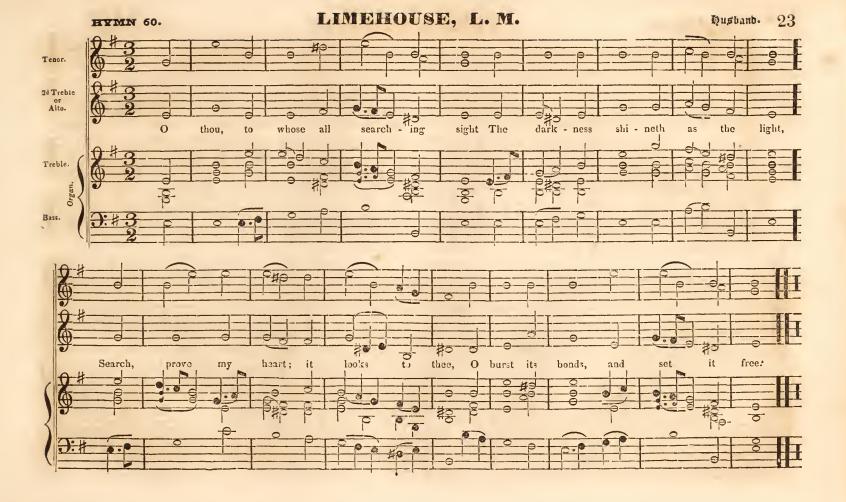




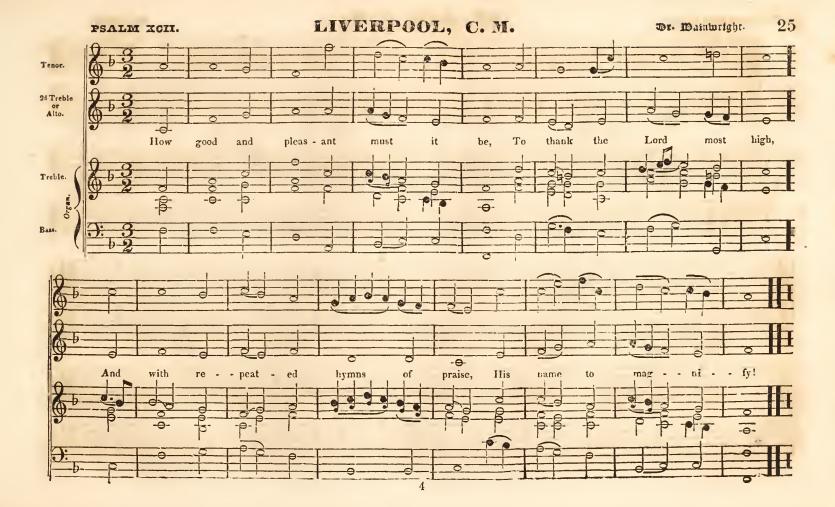


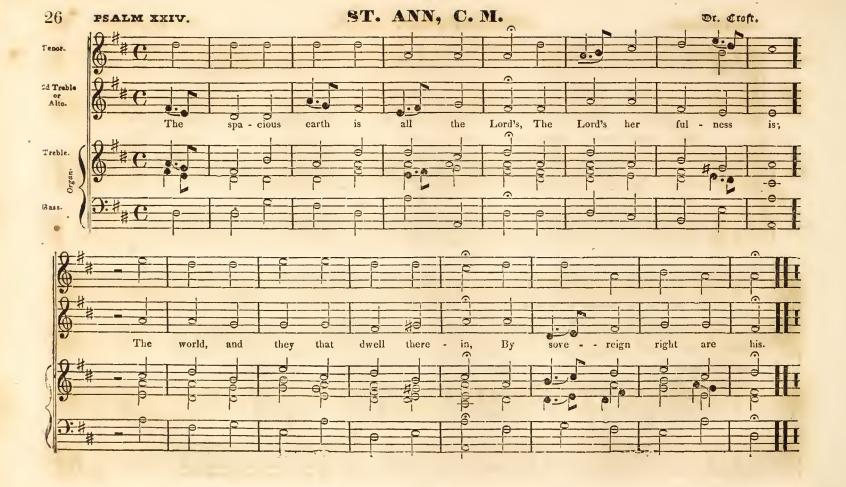




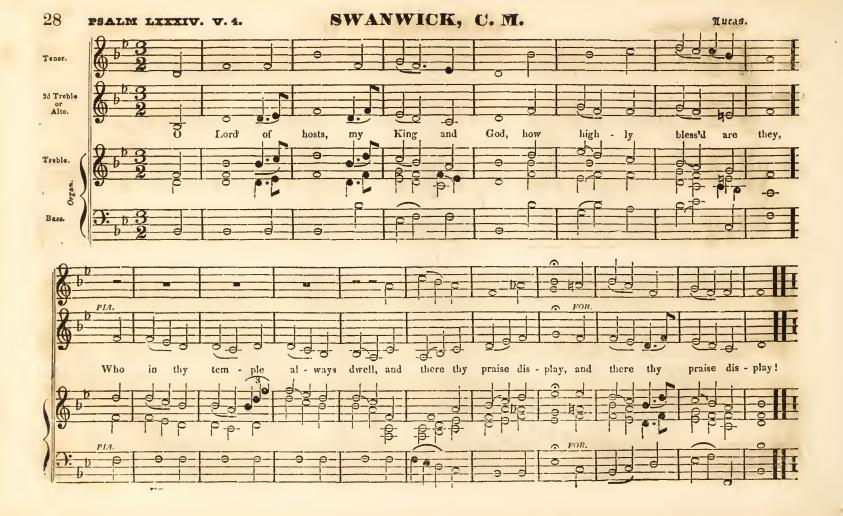


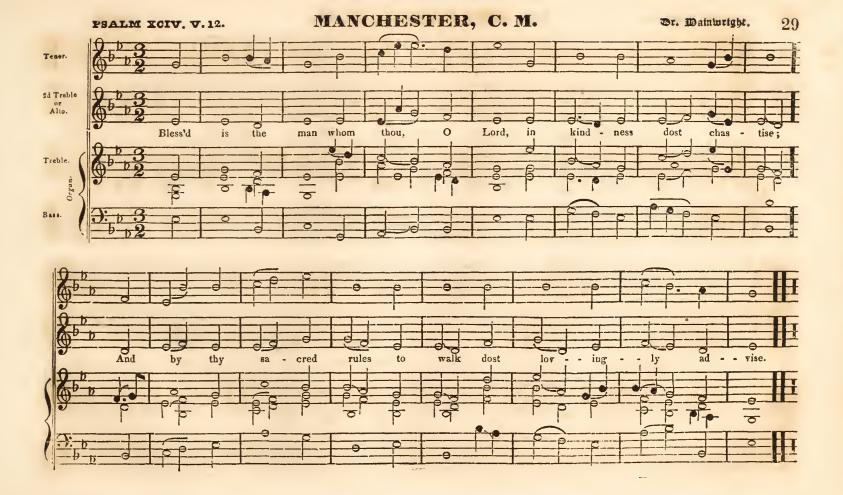


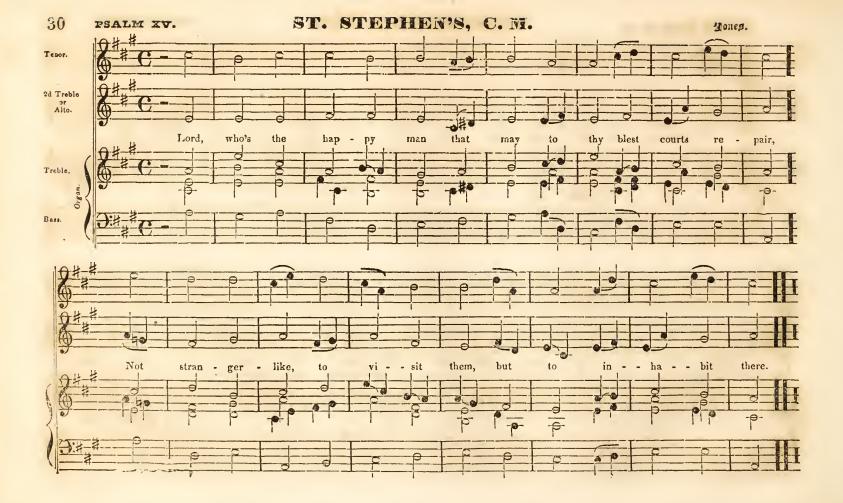


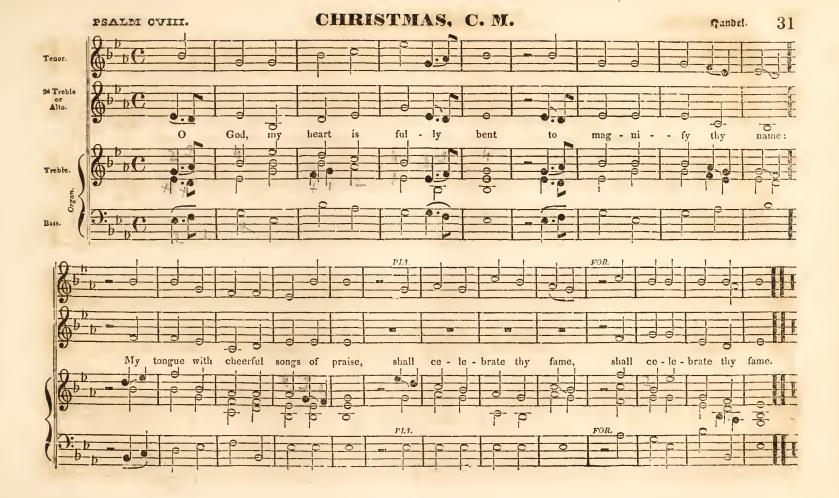


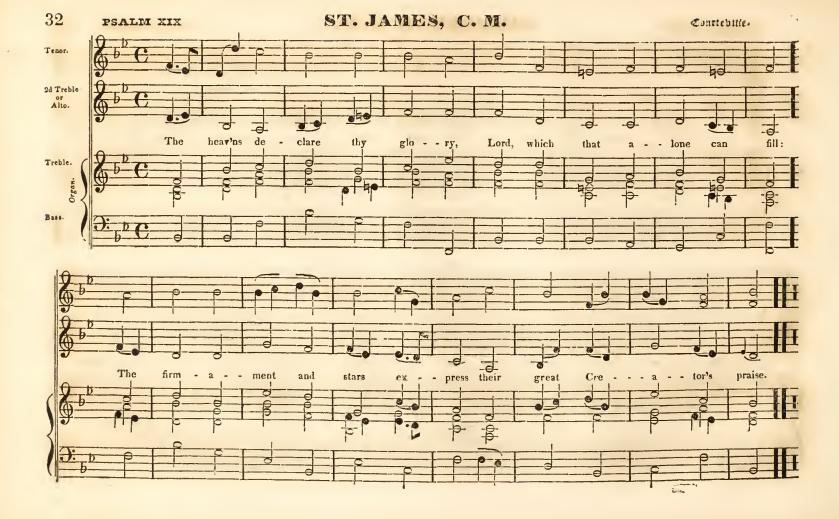








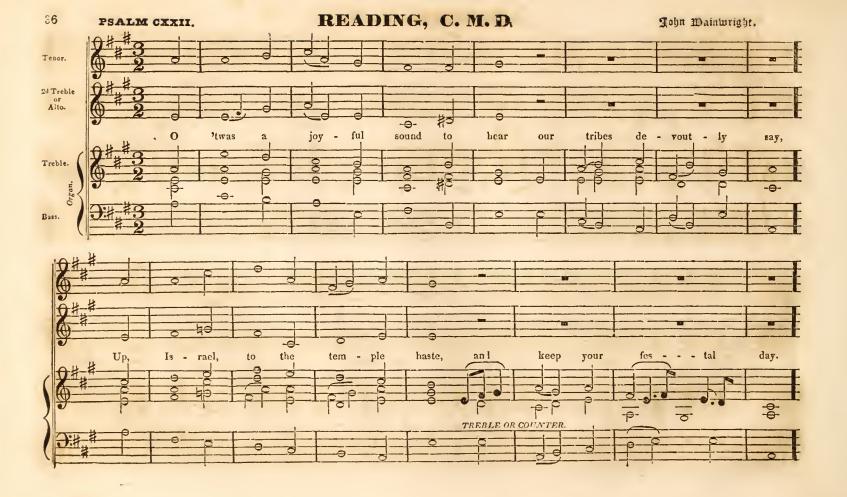


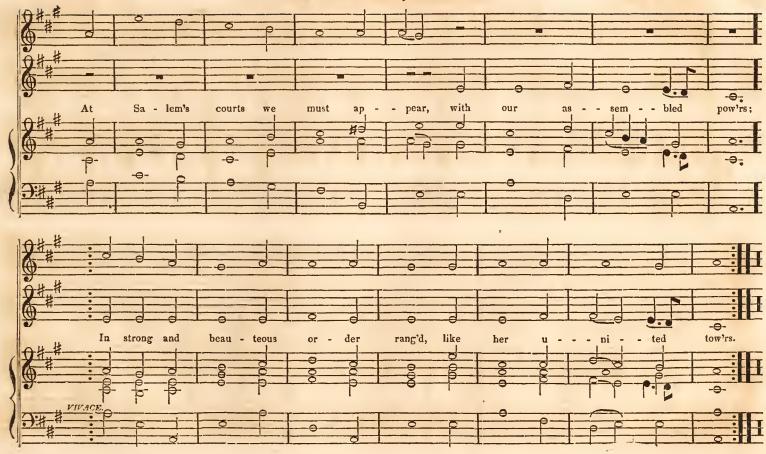


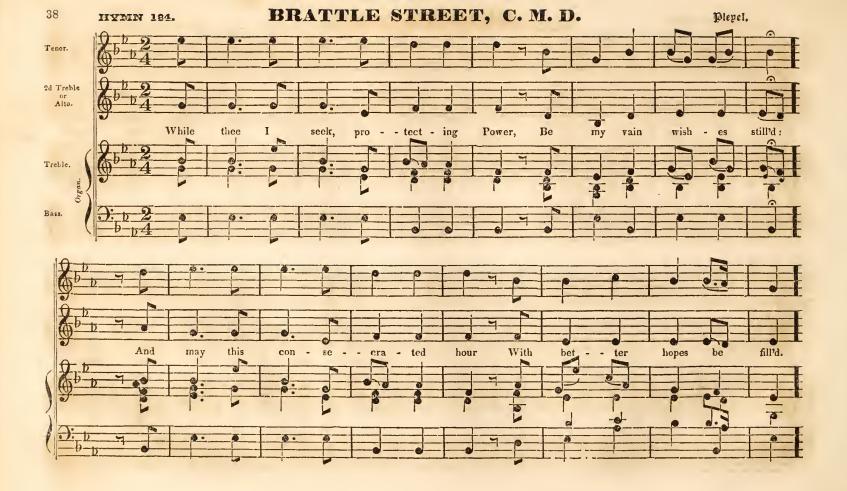








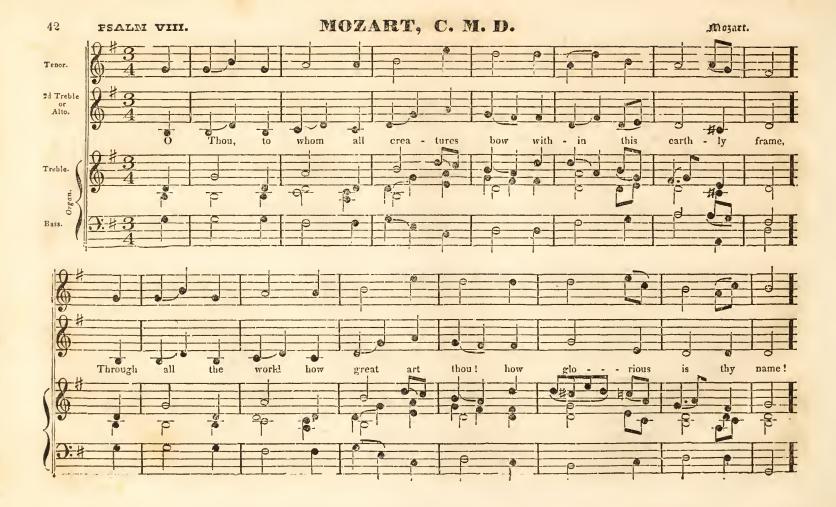




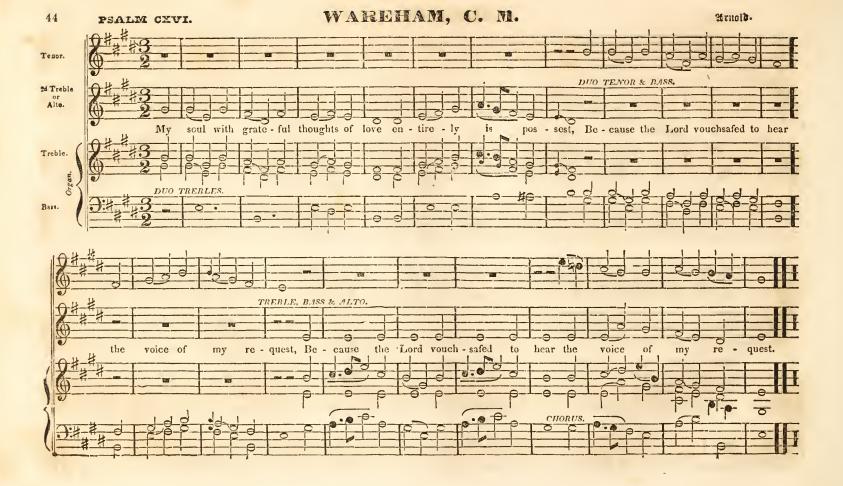


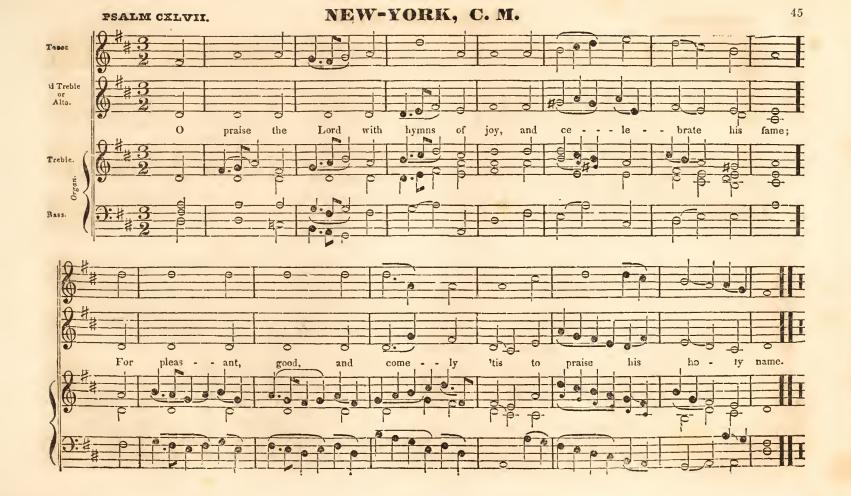


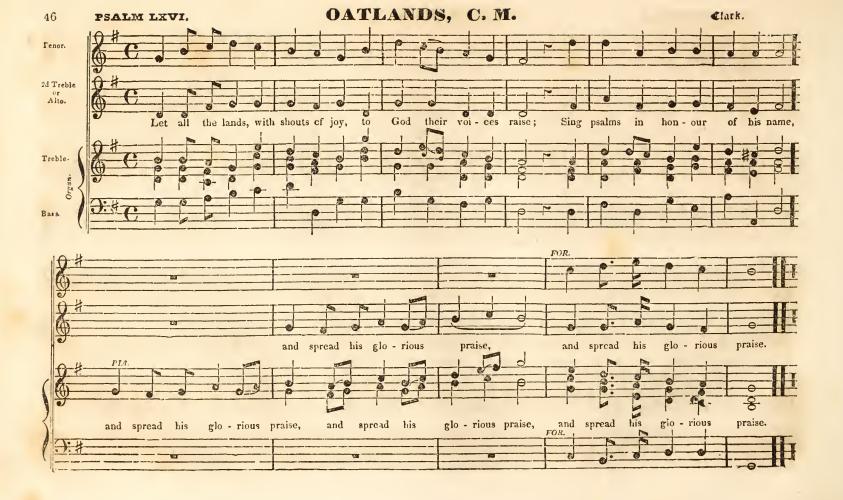




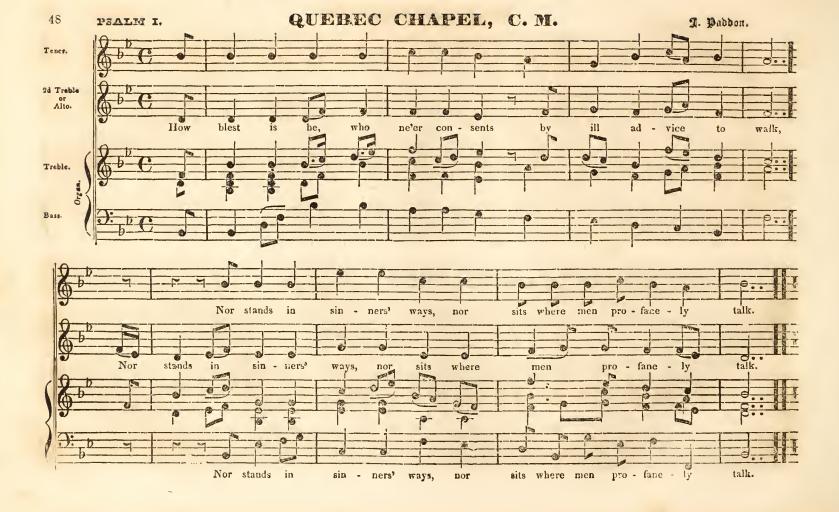








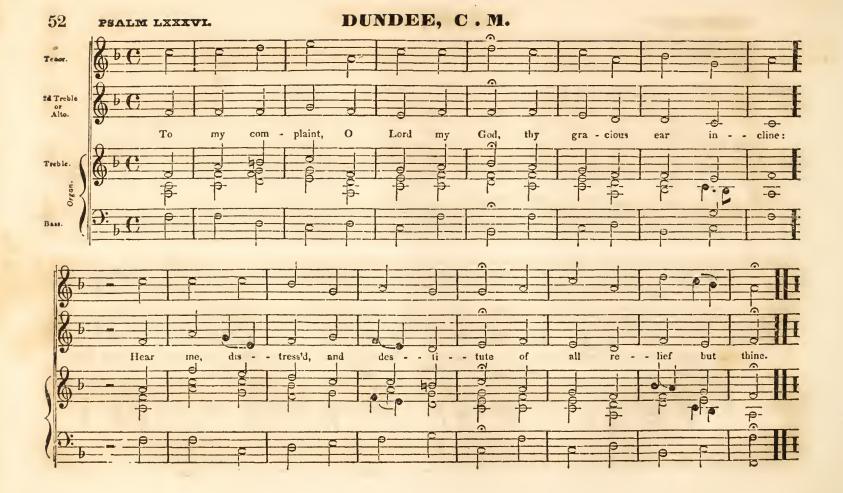


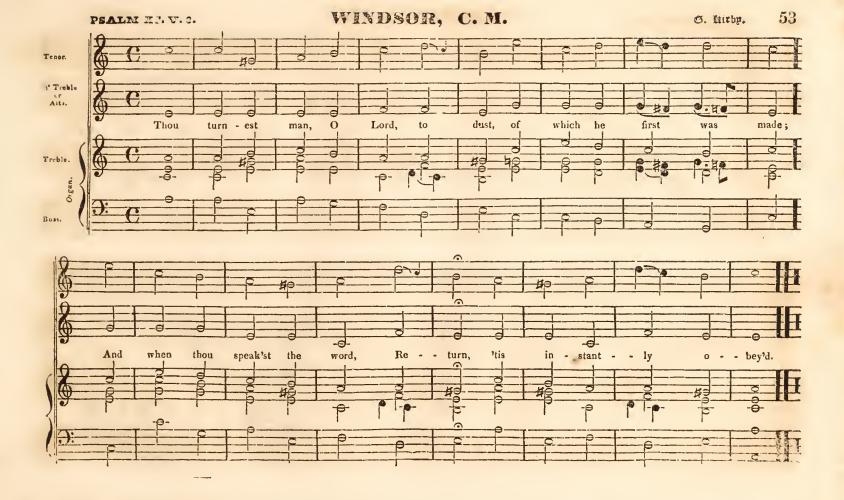








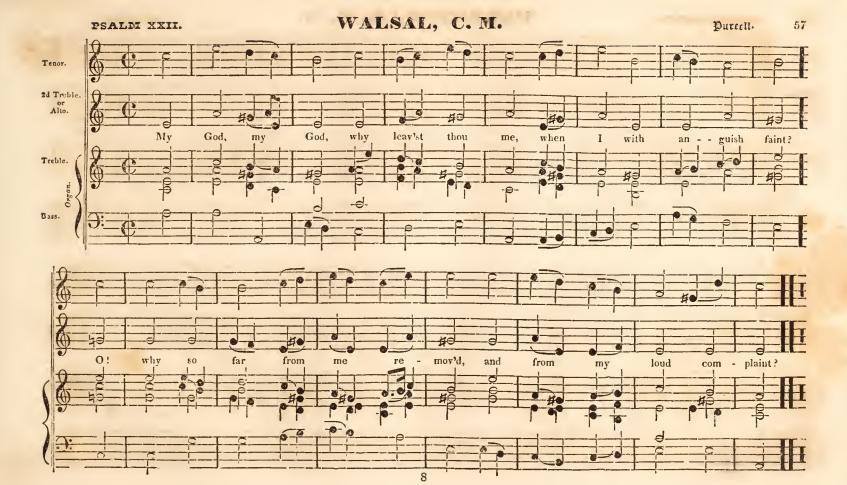




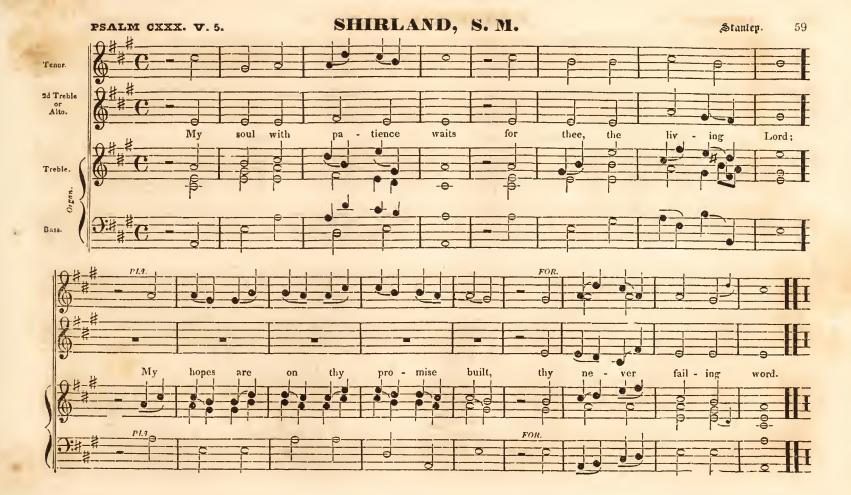


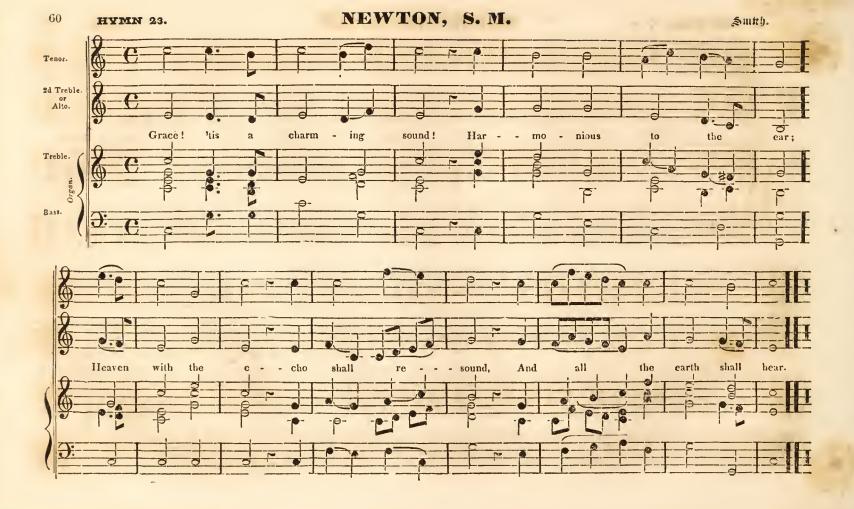




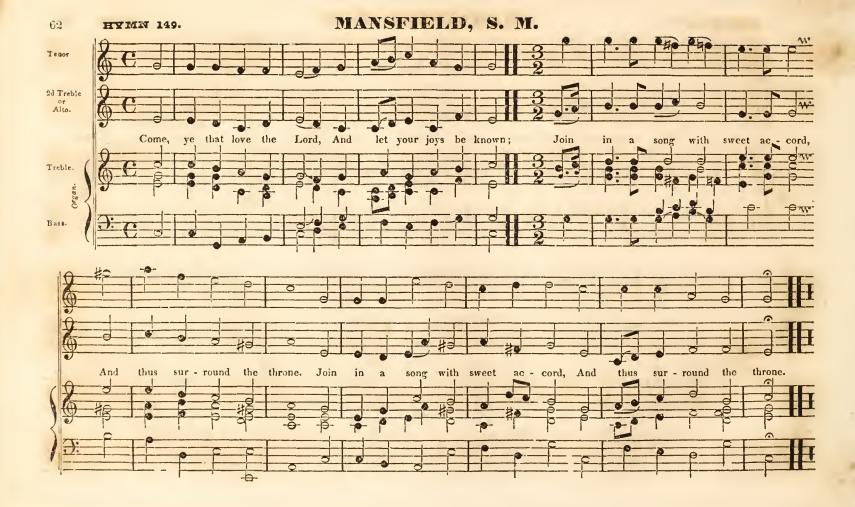


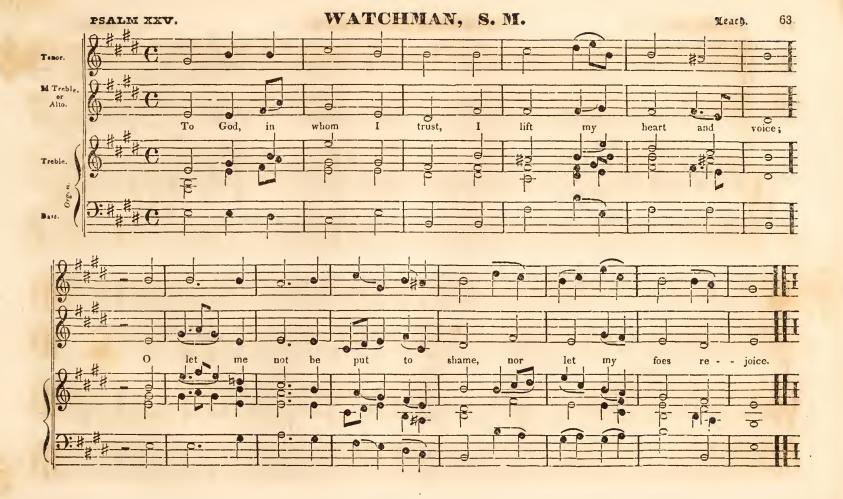








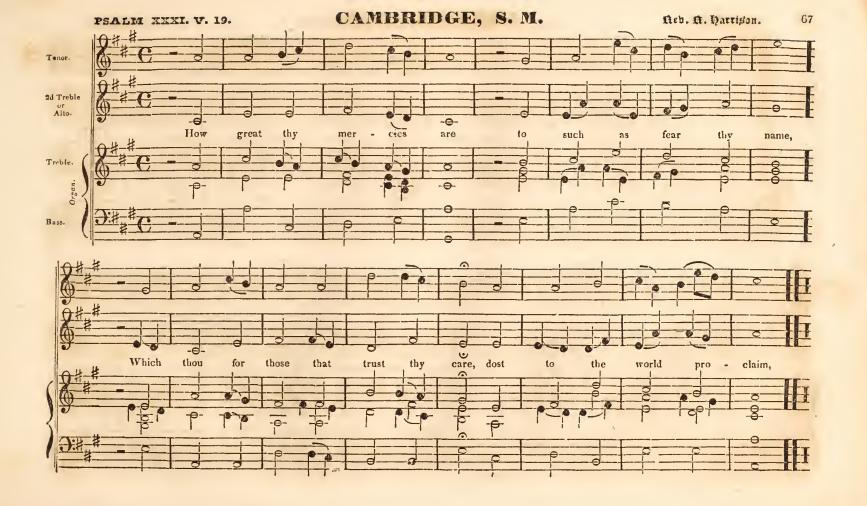






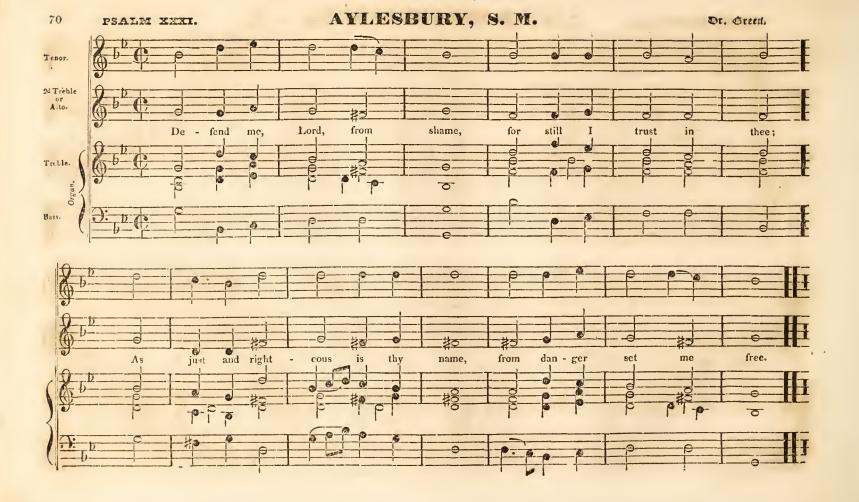




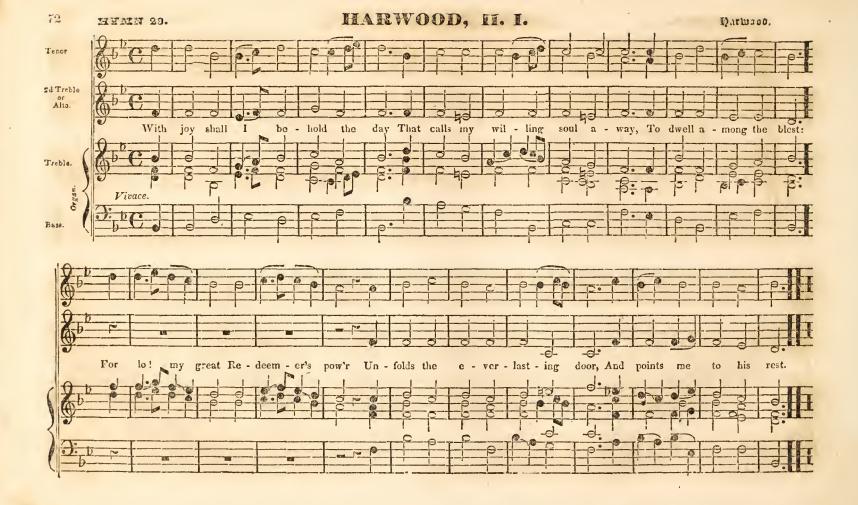






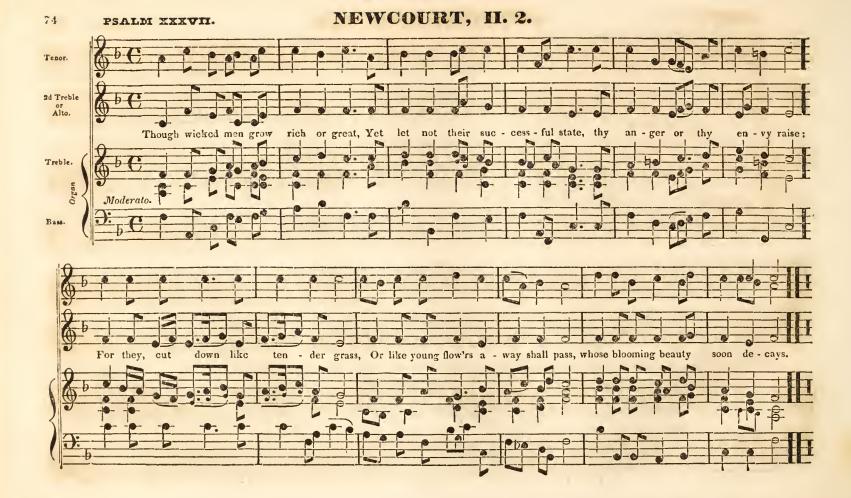




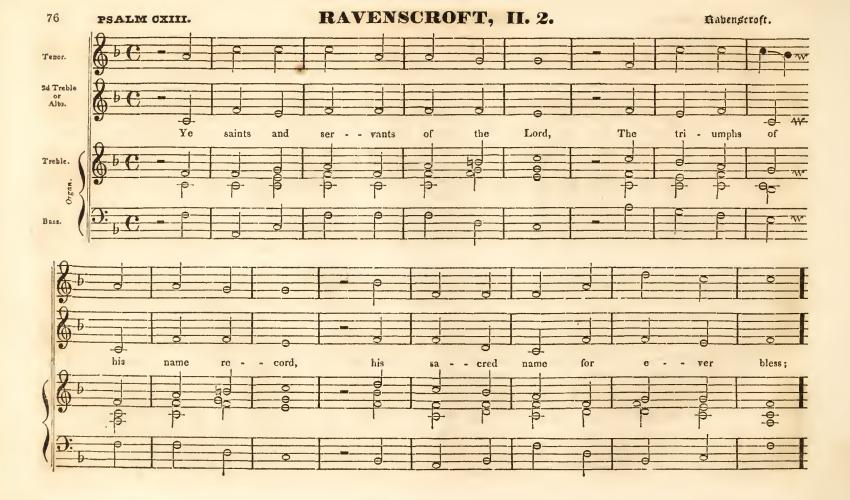


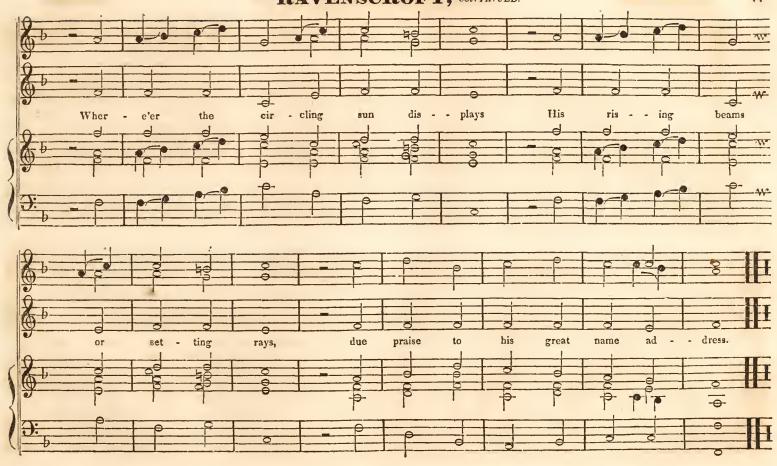










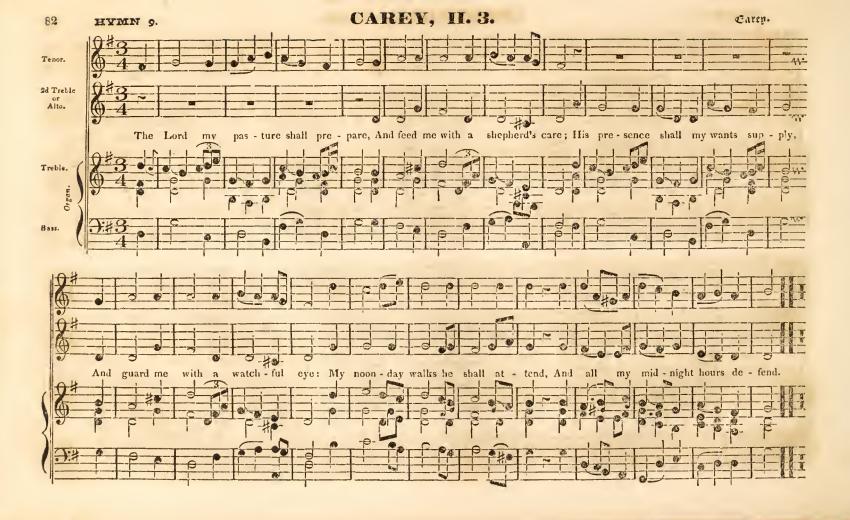


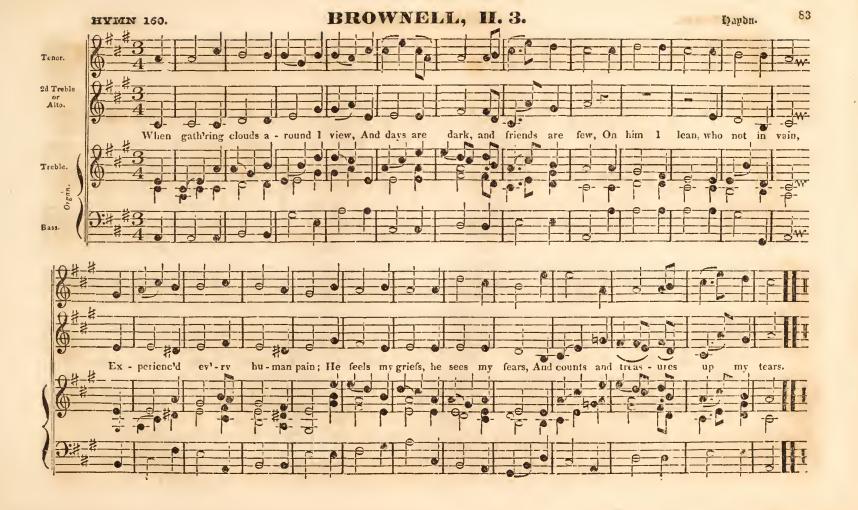








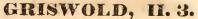




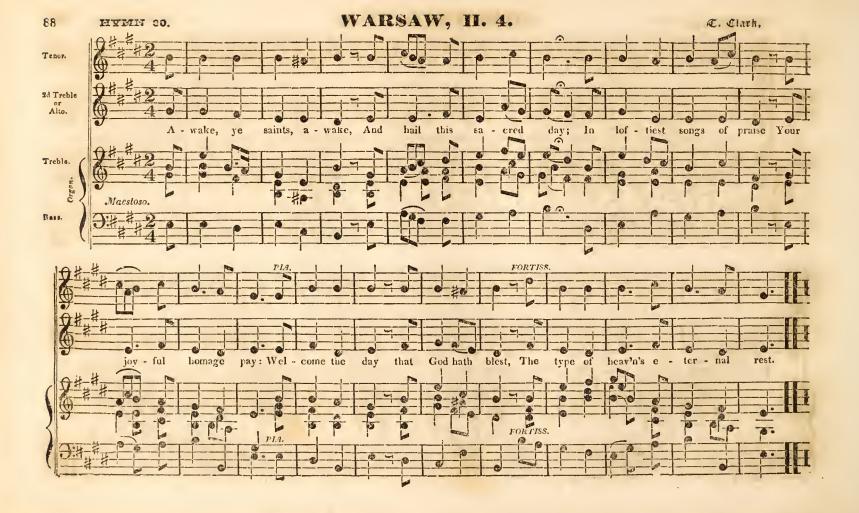


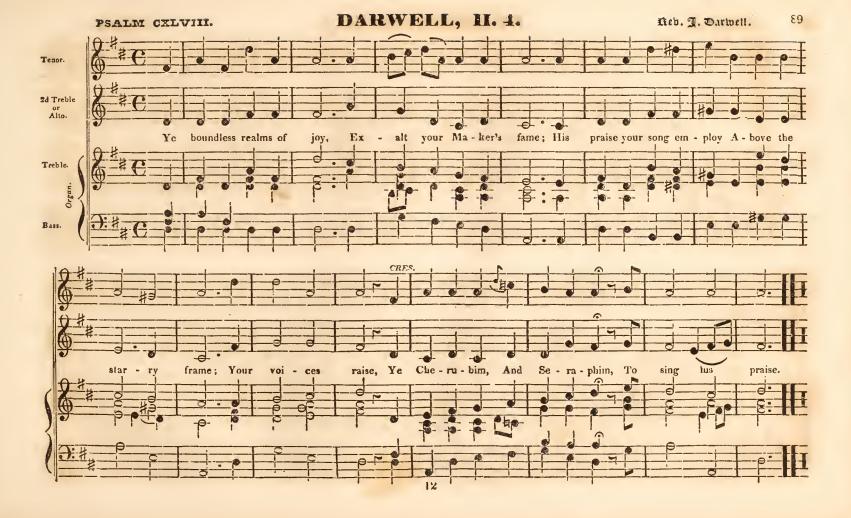




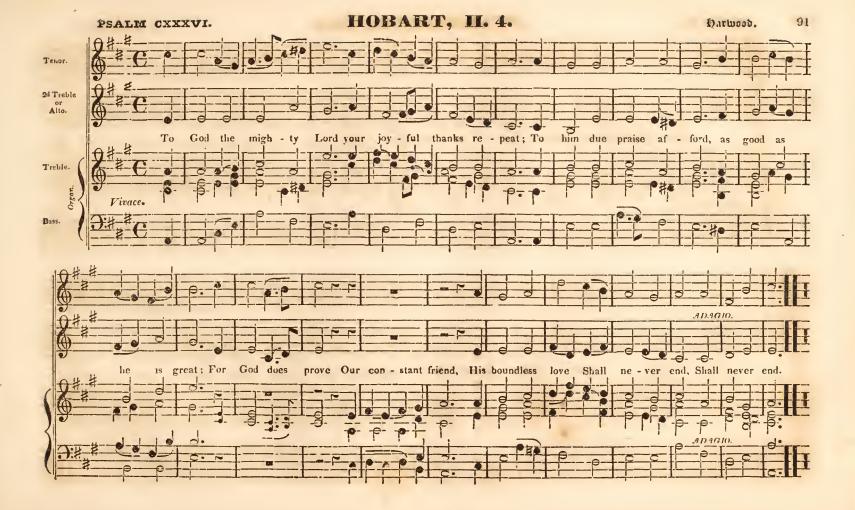


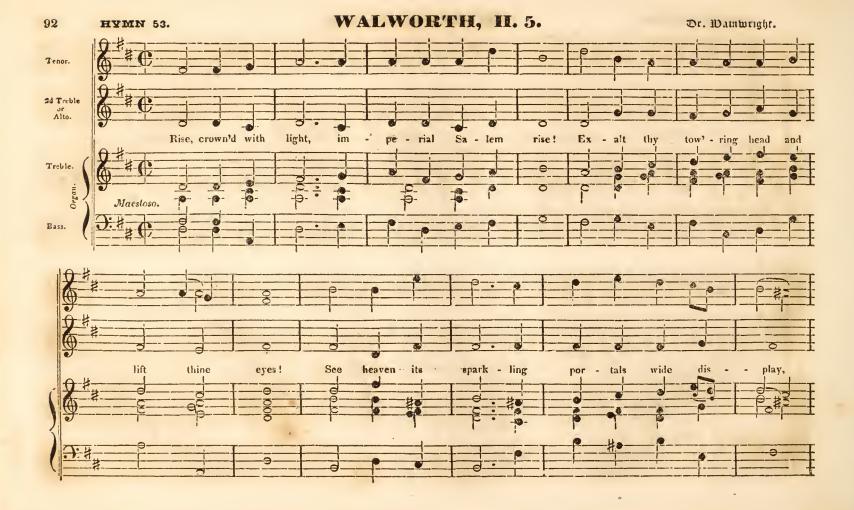














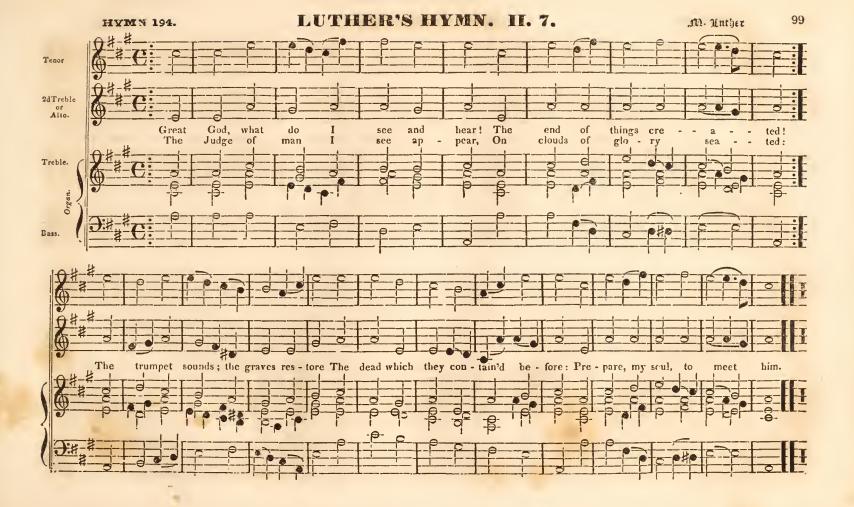














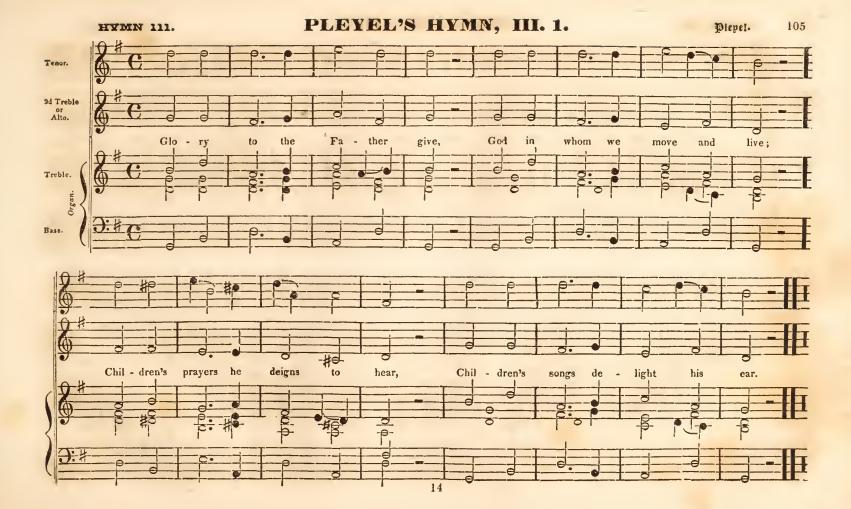


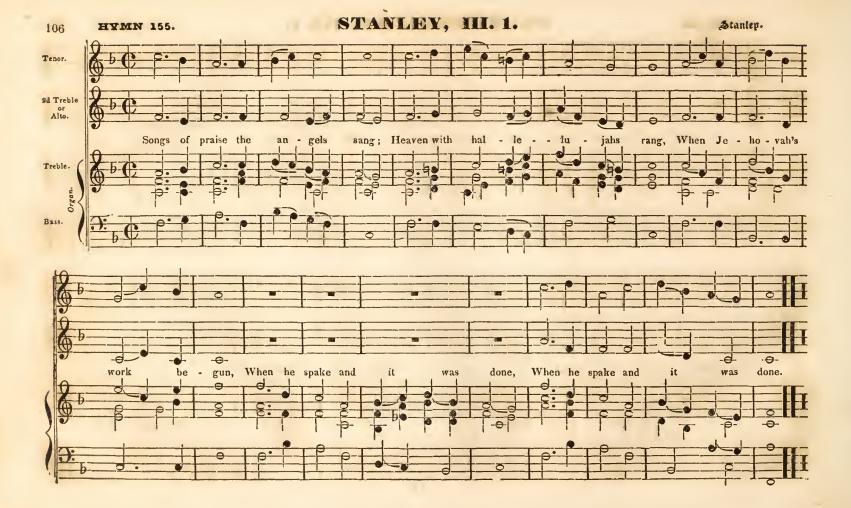










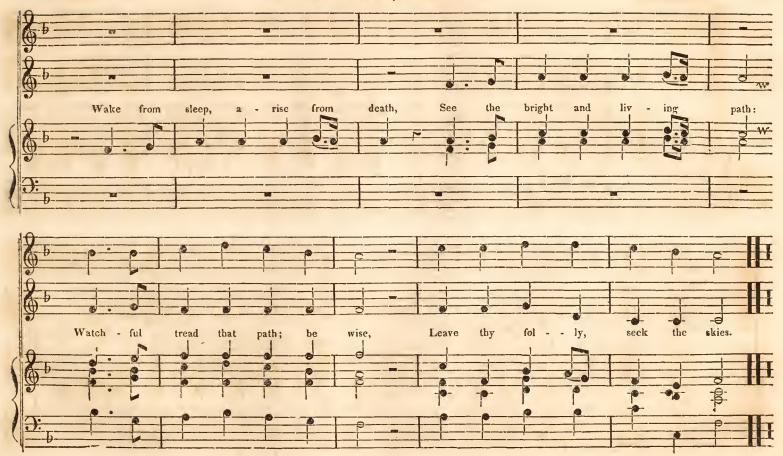


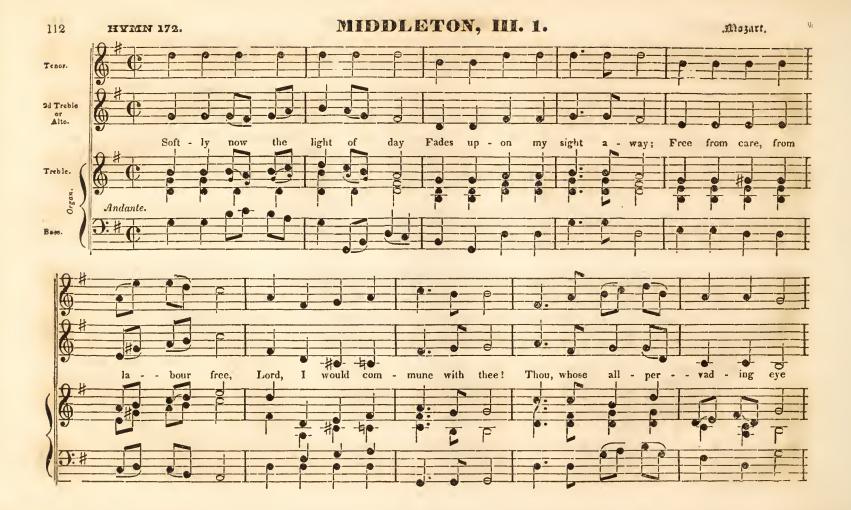




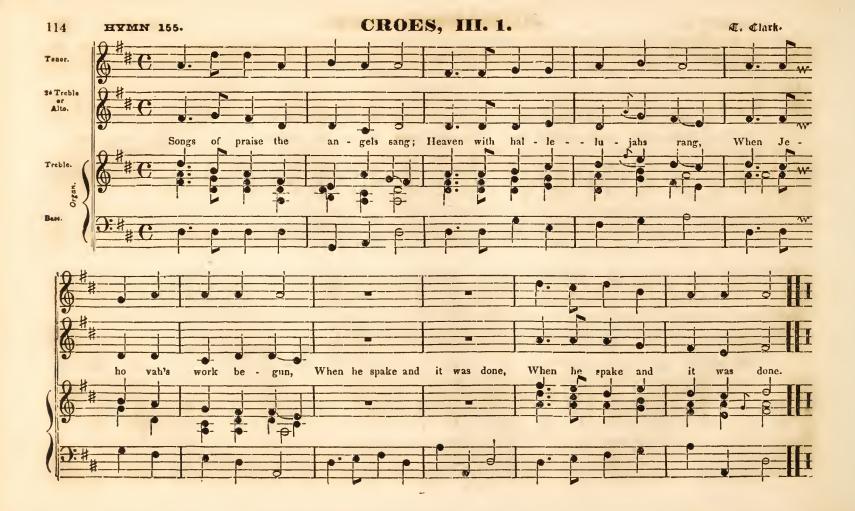




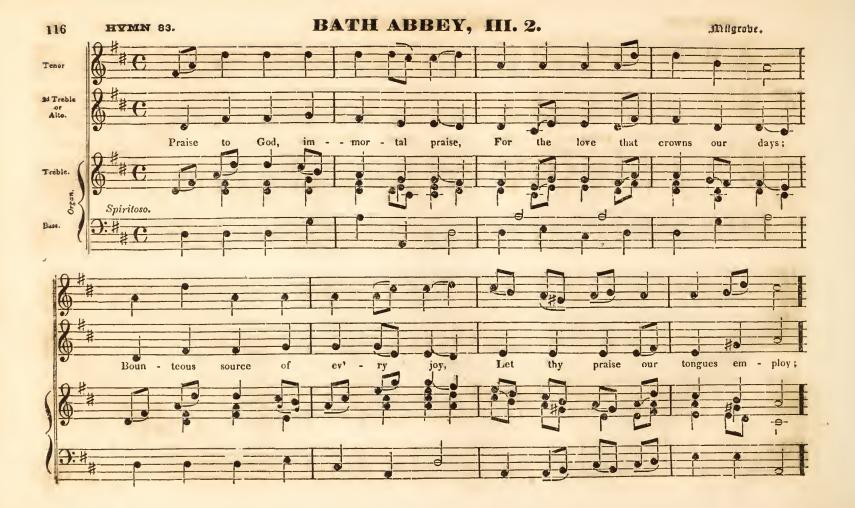














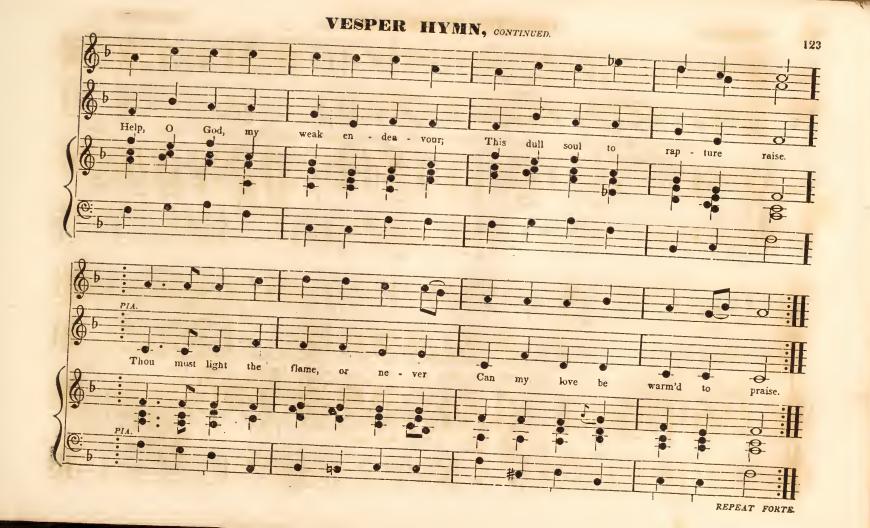








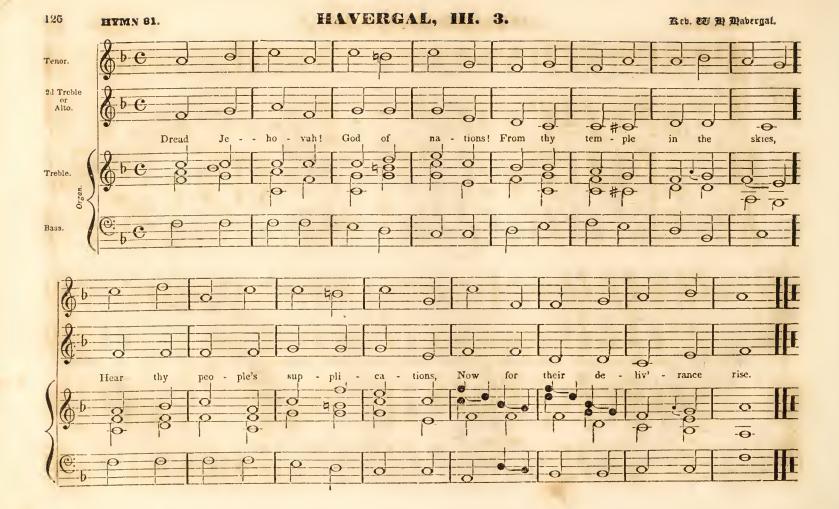








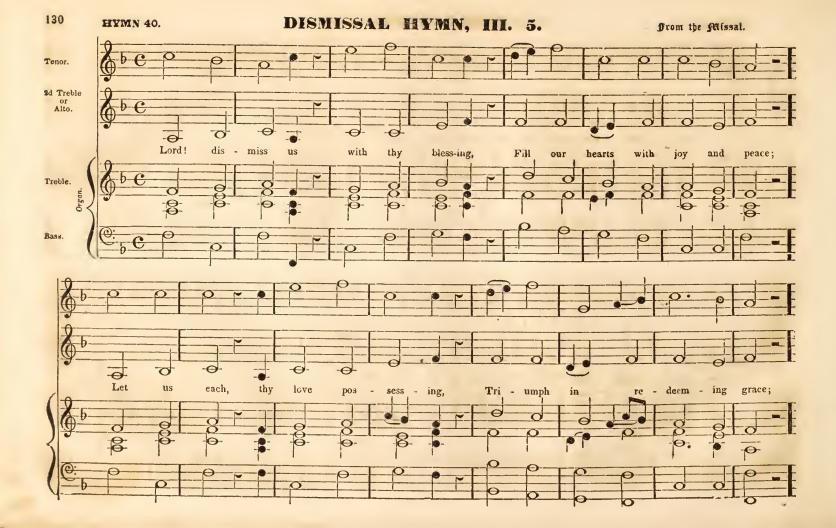






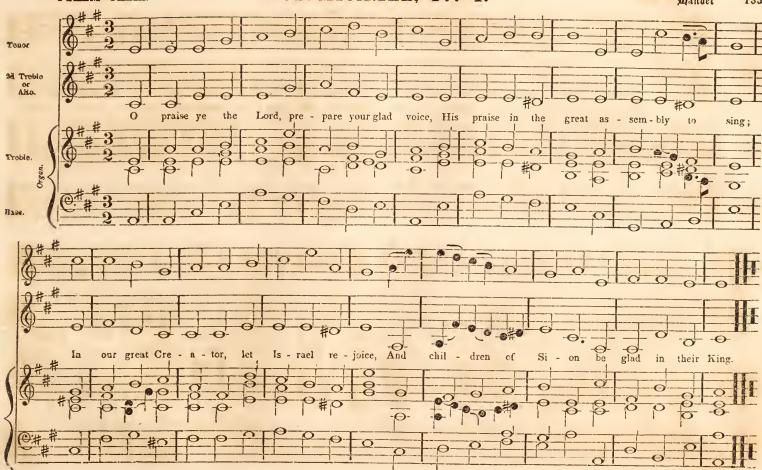










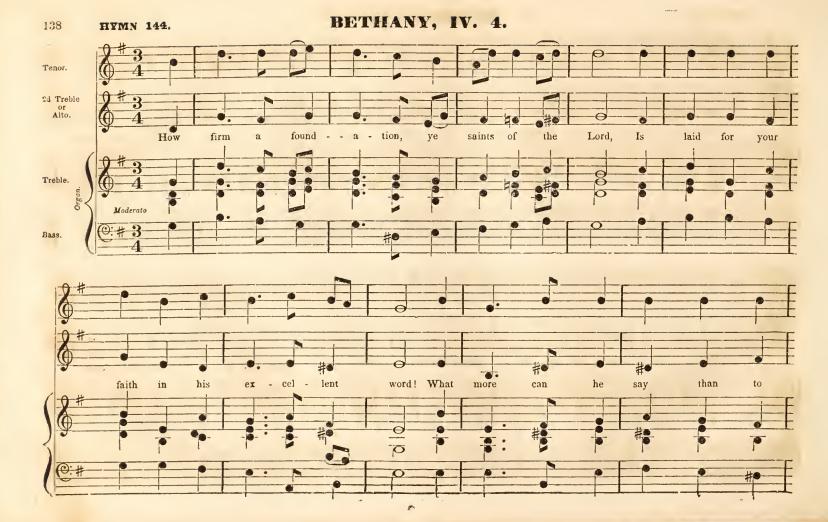




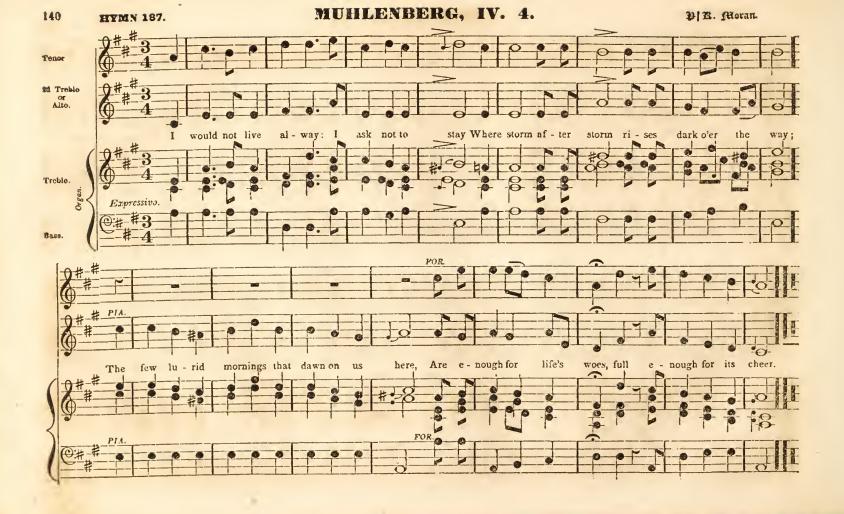








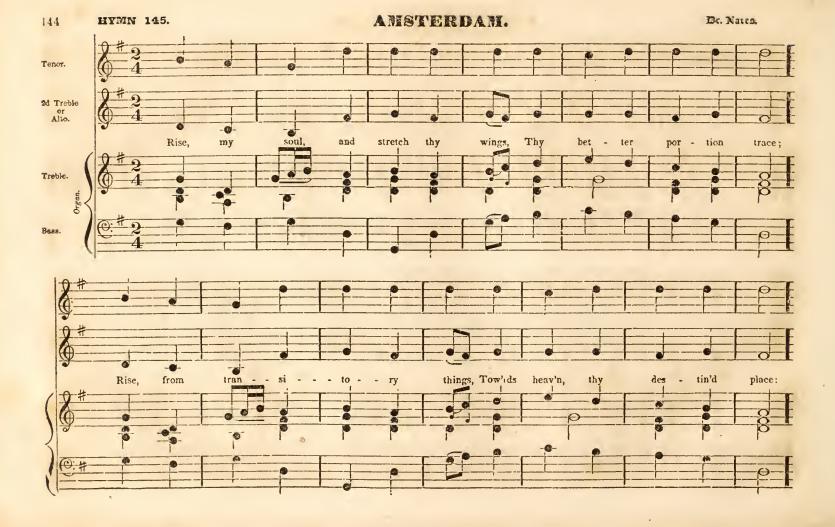


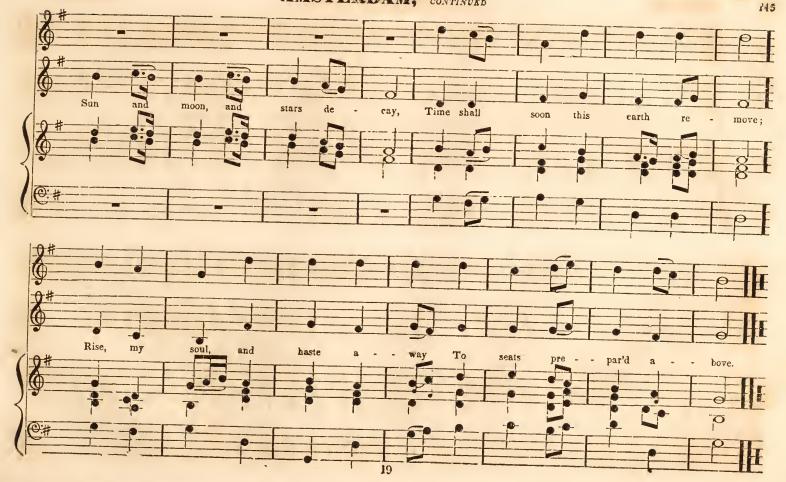




















19*

God and

sin - - ners







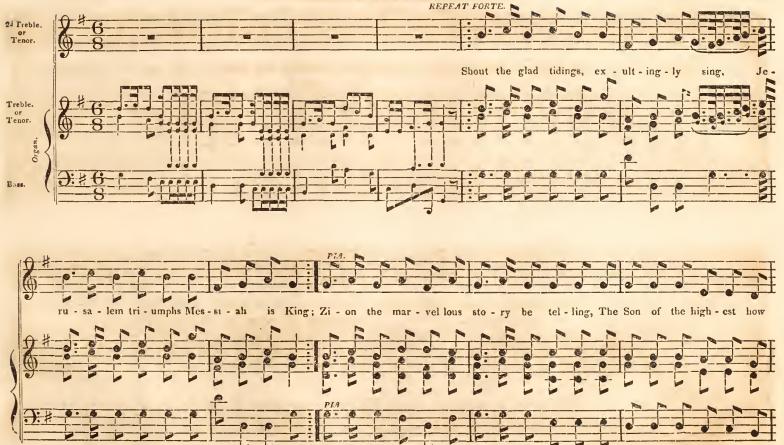
PIA.



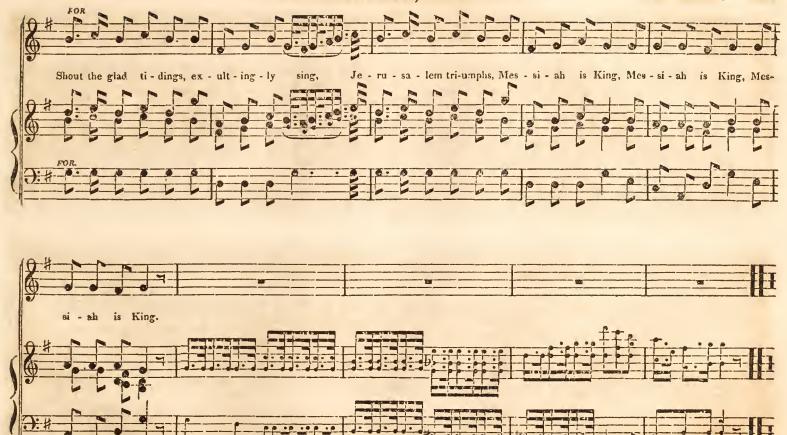


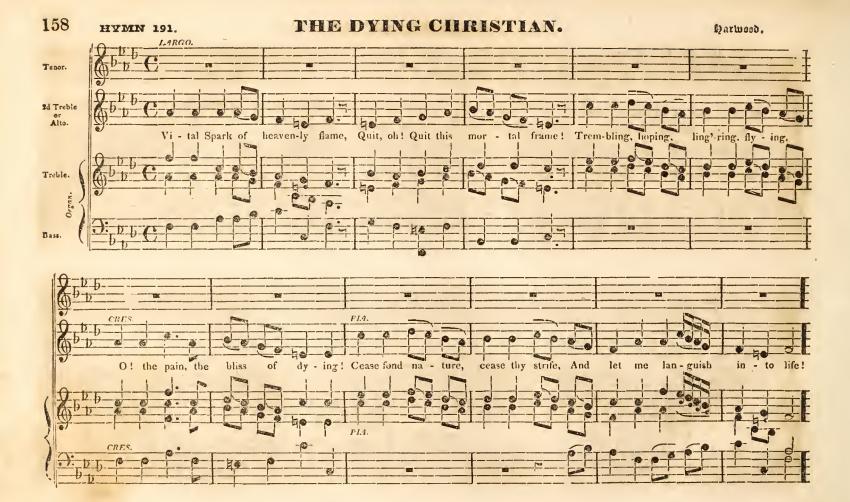


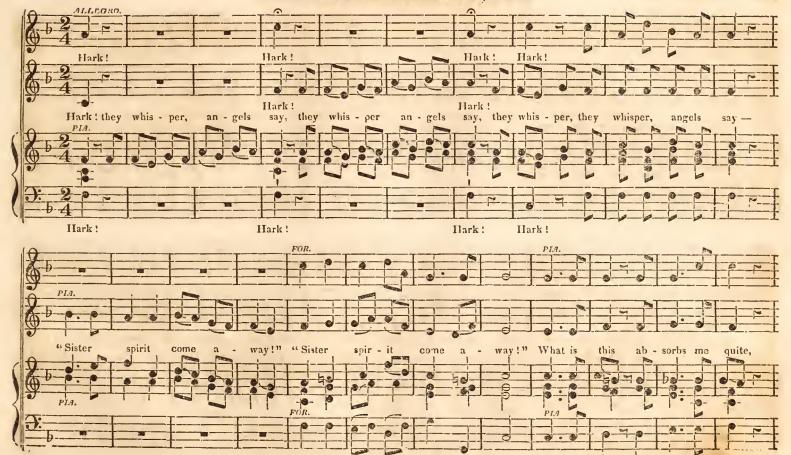




HYMN 46.











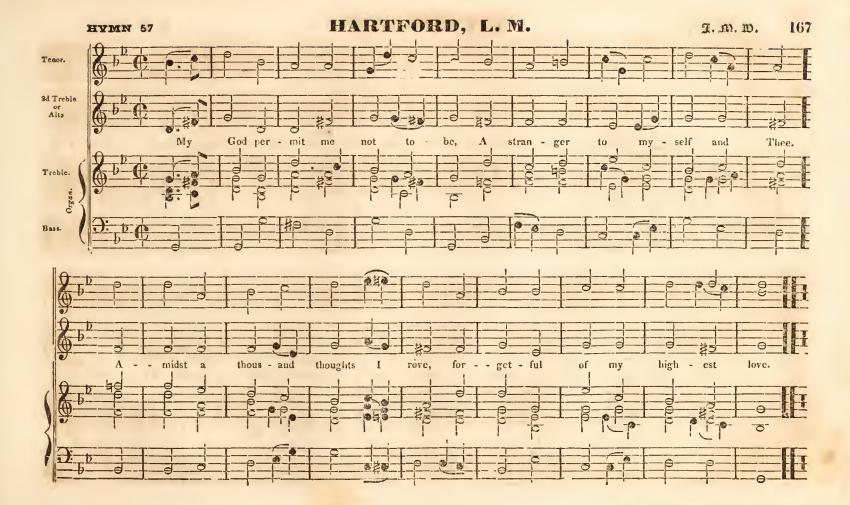


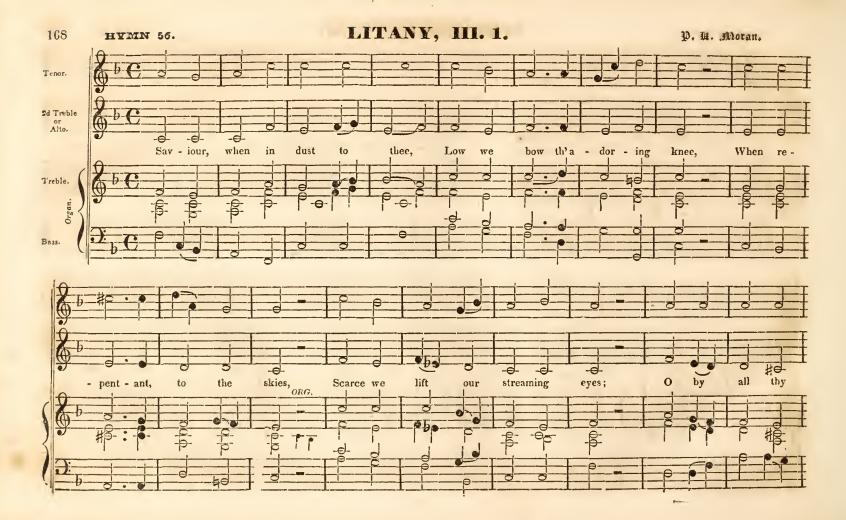




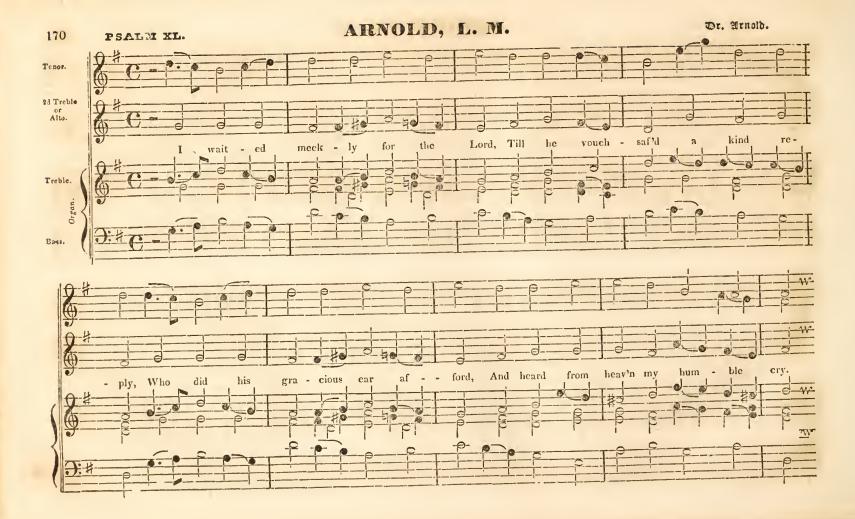
DENBIGH, CONTINUED.

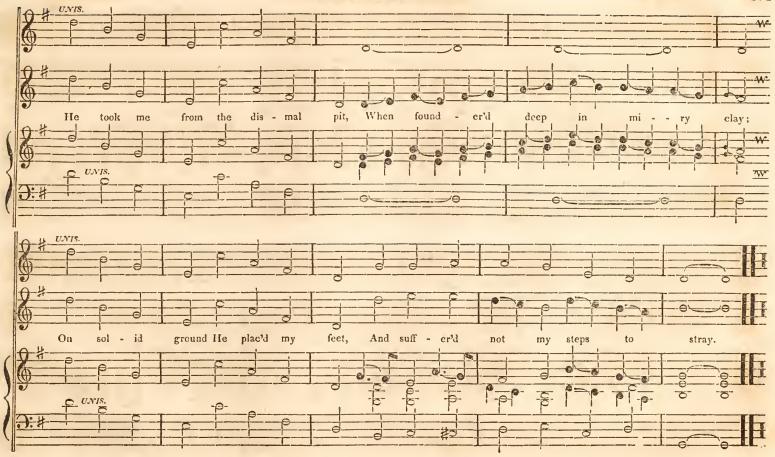






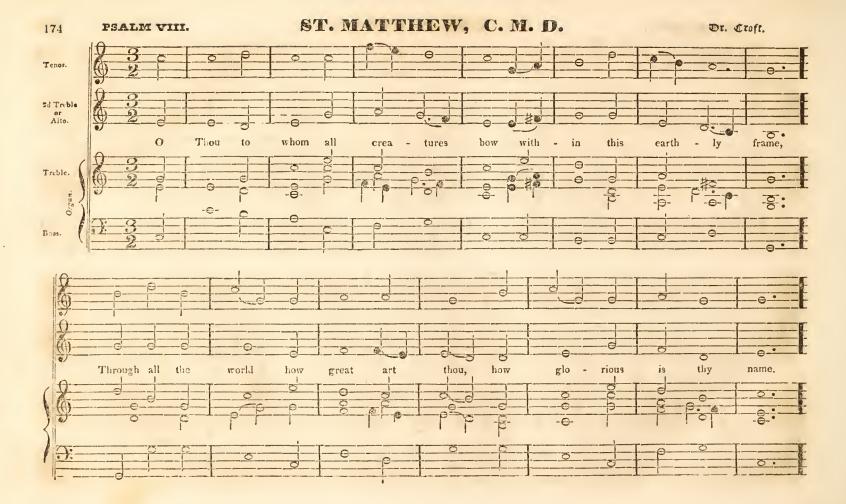




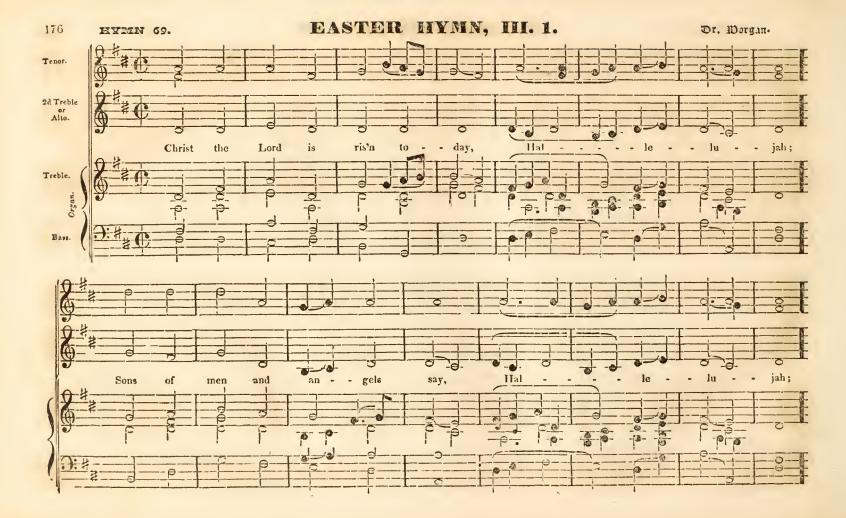




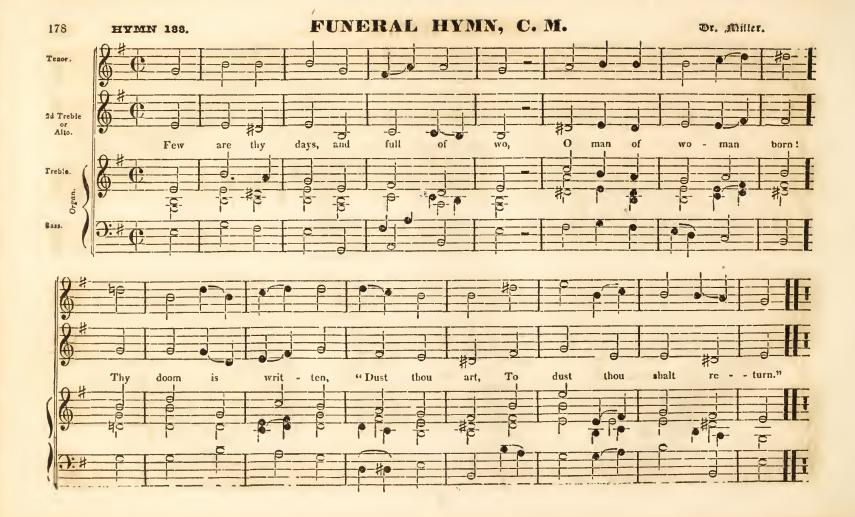




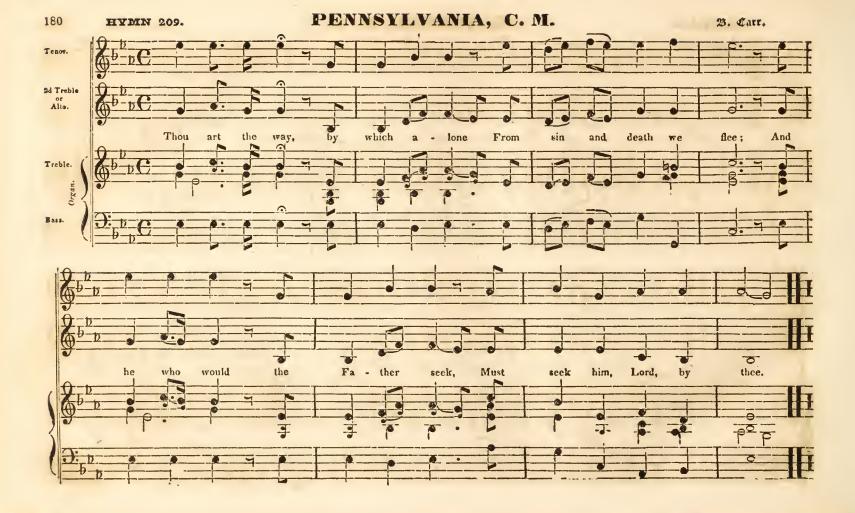


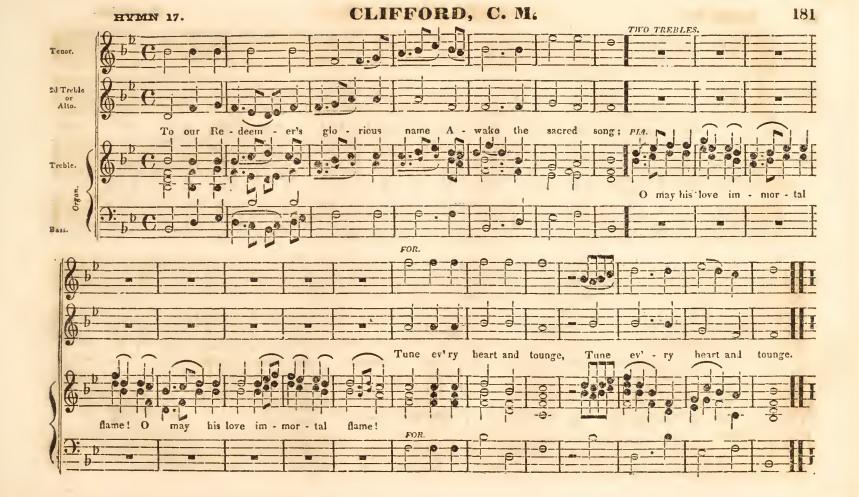


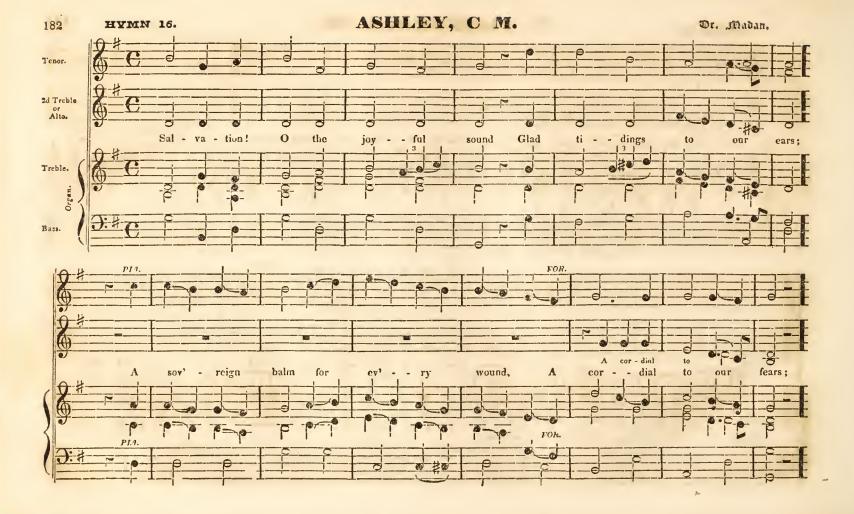








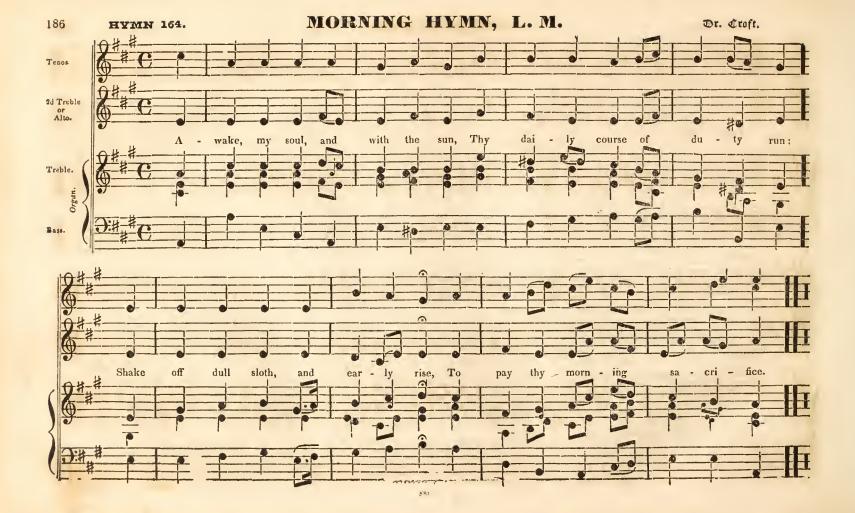


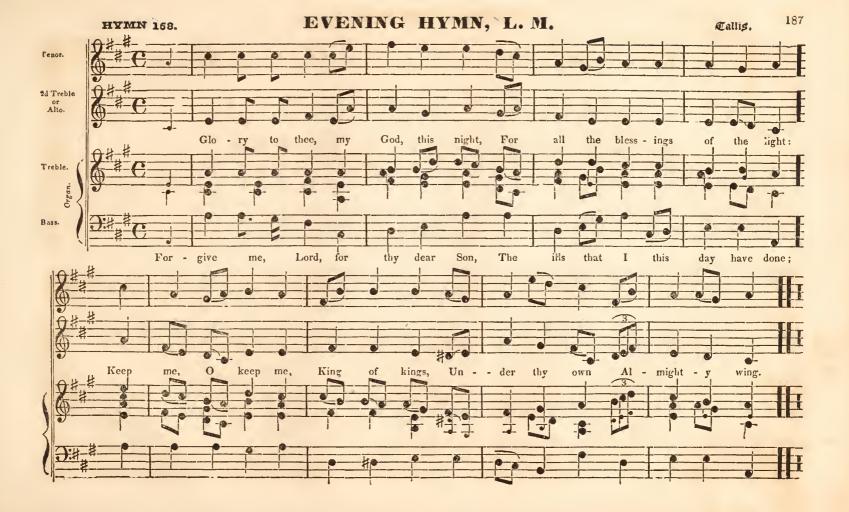














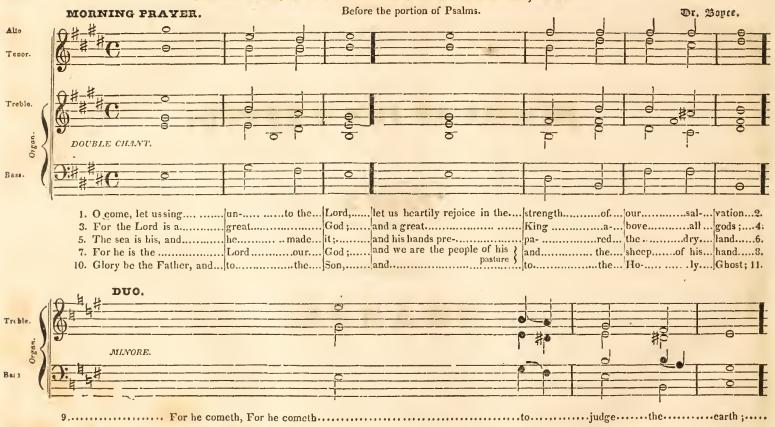
Music of the Church.

PART 2.

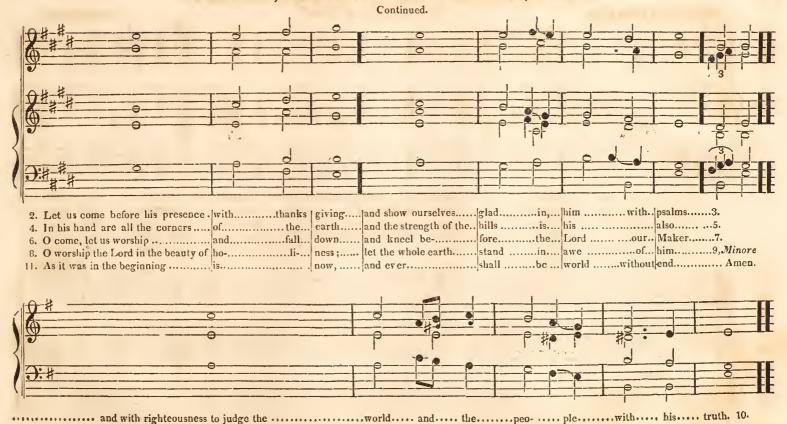
CONTAINING

OHANTS.

VENITE, EXULTEMUS DOMINO, NO. 1.

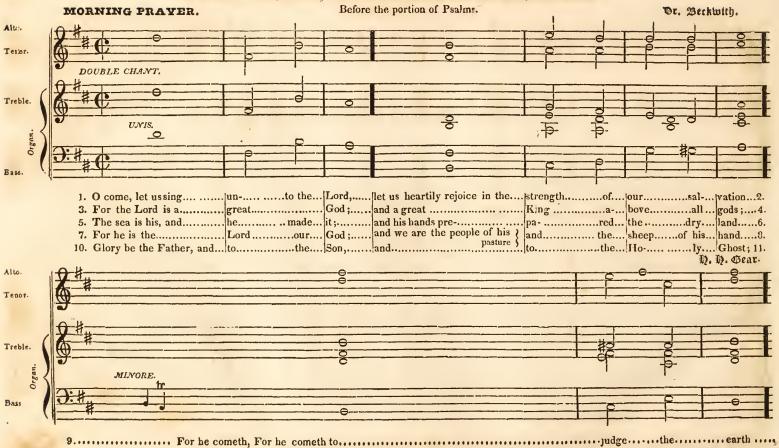


N B When the Alto in the Chants is sung as a 2nd Trebie, as it may be when requisite, it must

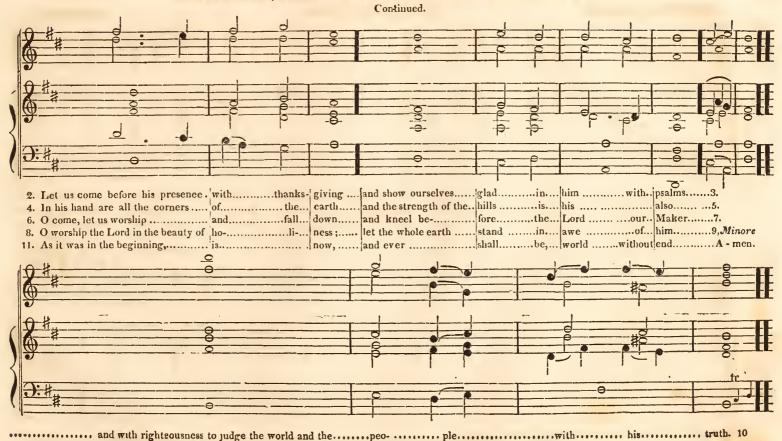


be sung in its real place on the staff, which is an Octave below where it appears to stand now.

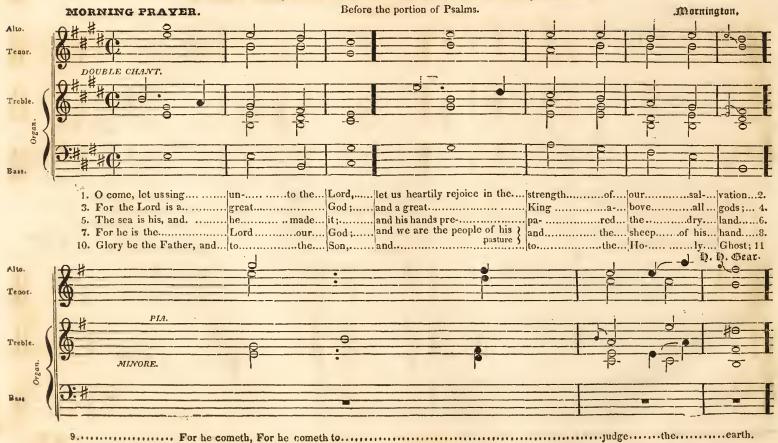
VENITE, EXULTEMUS DOMINO, NO. 2.

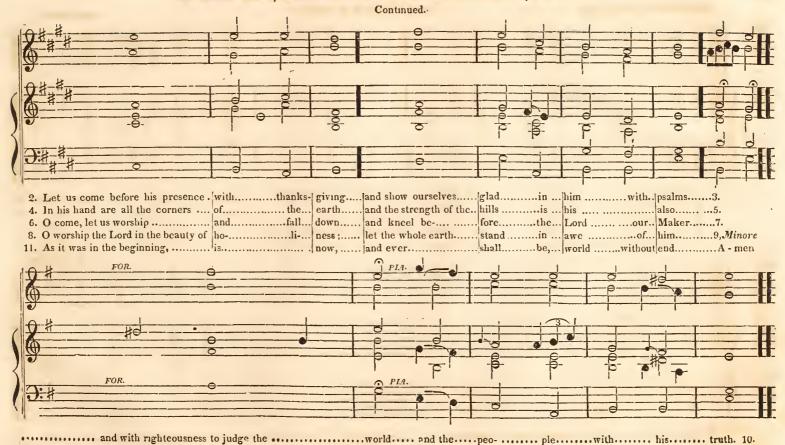


VENITE, EXULTEMUS DOMINO, NO. 2.



VENITE, EXULTEMUS DOMINO, NO. 3.



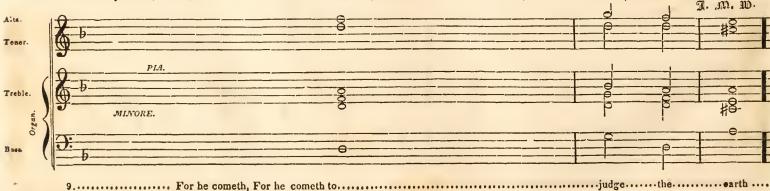


Alto Tener.

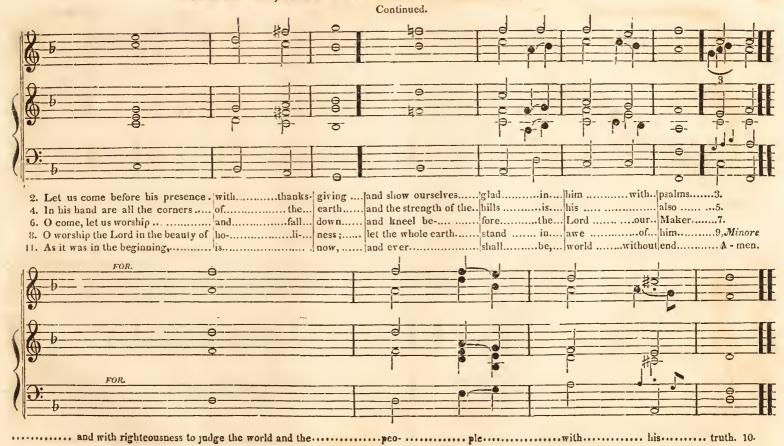
Treble.

Bass.

VENITE, EXULTEMUS DOMINO, NO. 4. Before the portion of Psalms. Dr. Bopce. MORNING PRAYER. FOR LENT. DOUBLE CHANT. 9 0-3. For the Lord is a great God; and a great King a-bove all gods; 4. 5. The sea is his, and he made it; and his hands pre- pa- red the dry land 6. 10. Glory be the Father, and to the Son, and pasture to the Ho-.....ly. Ghost; 11. I. m. w.



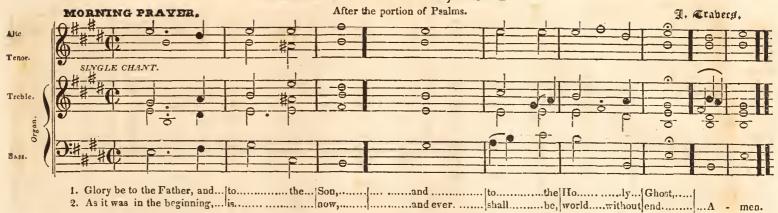
VENITE, EXULTEMUS DOMINO, NO. 4.



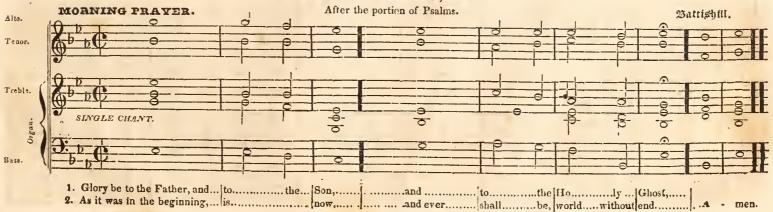


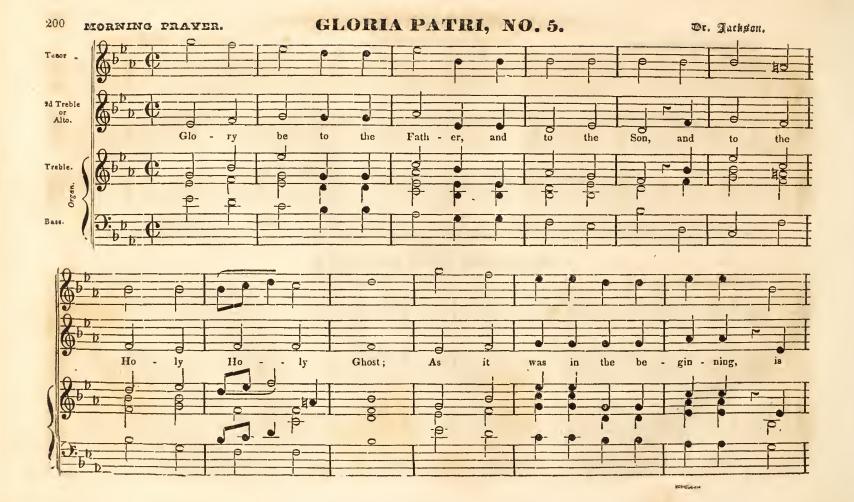
199





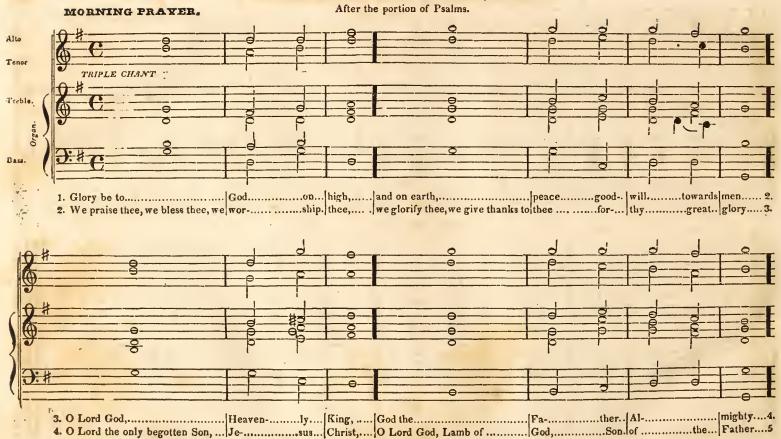
GLORIA PATRI, NO. 4.

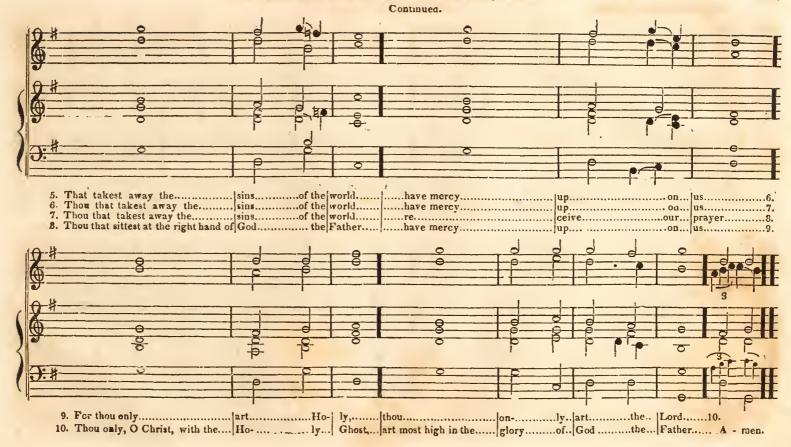






GLORIA IN EXCELSIS, NO. 1.





GLORIA IN EXCELSIS, NO. 2.





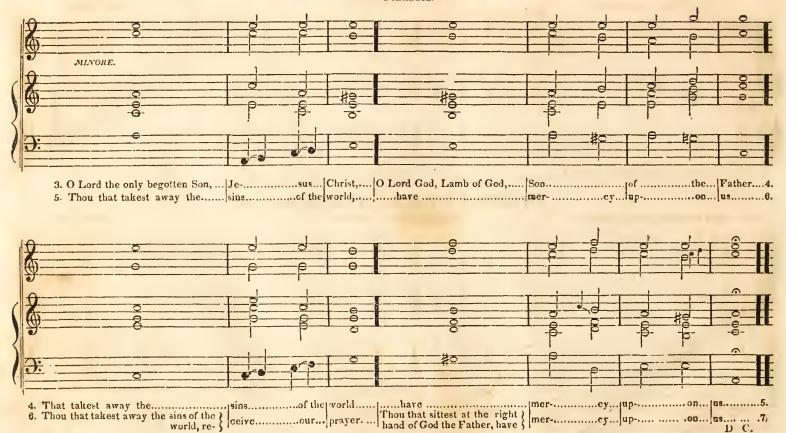


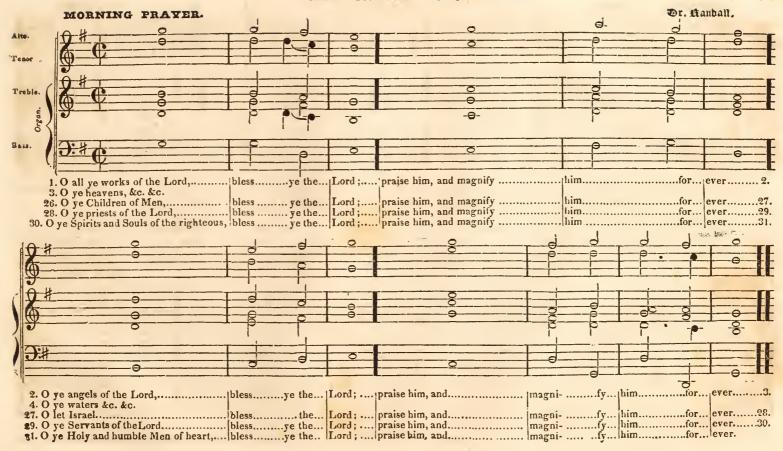
GLORIA IN EXCELSIS, NO. 3.

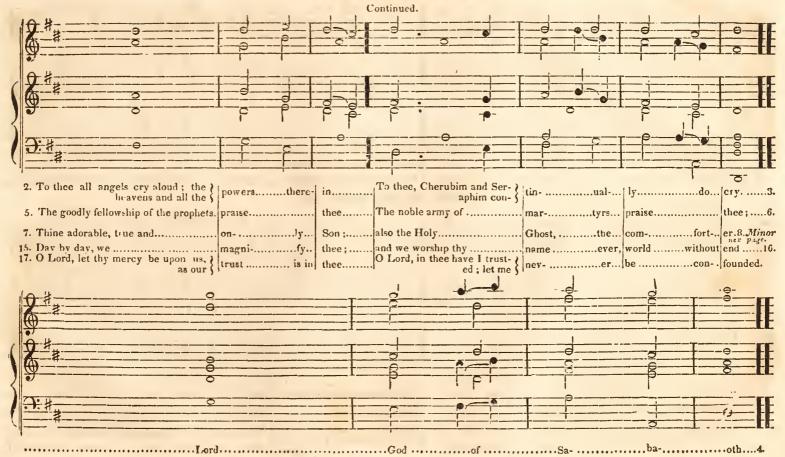


GLORIA IN EXCELSIS, NO. 3.

Continued.





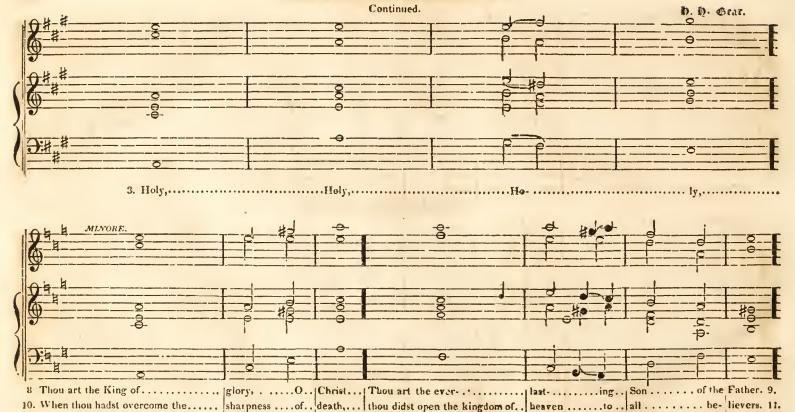


mer-.....on ... us......17

us this { | day without | sin



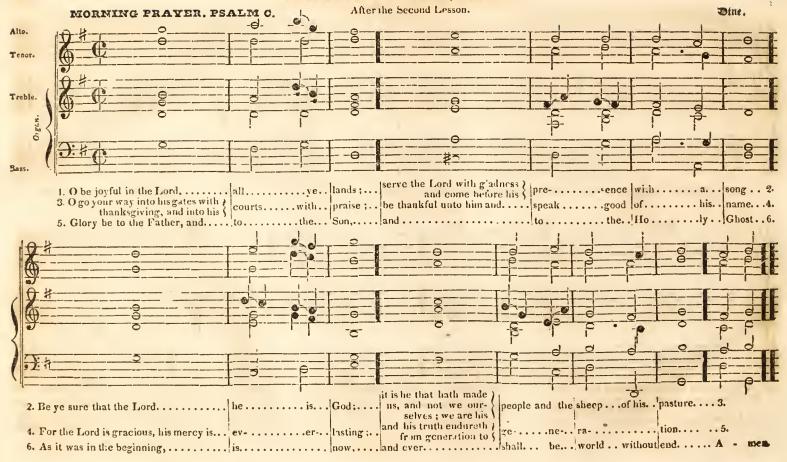
TE DEUM, NO. 2.



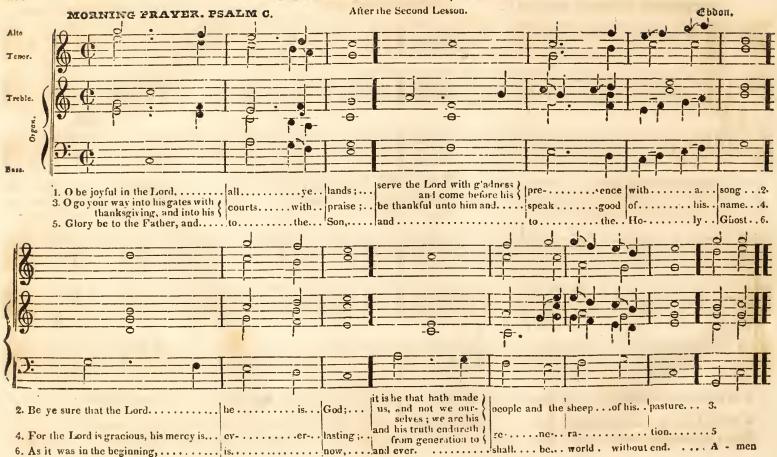
12. We therefore pray thee,...... help.....thy ..ervants. whom thou hast redeemed with.....thy .. pre-.... cious blood ... 13.

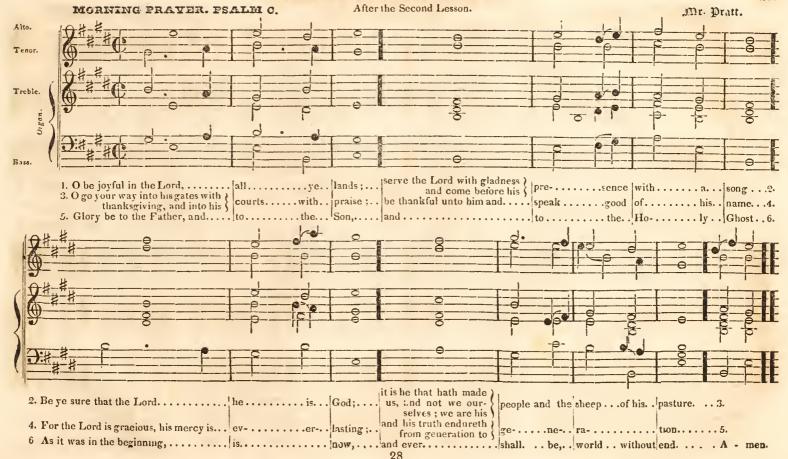


JUBILATE DEO, NO. 1.

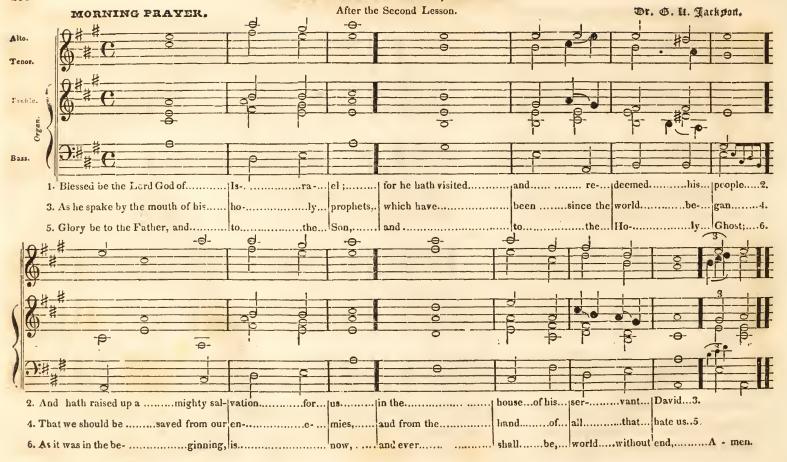






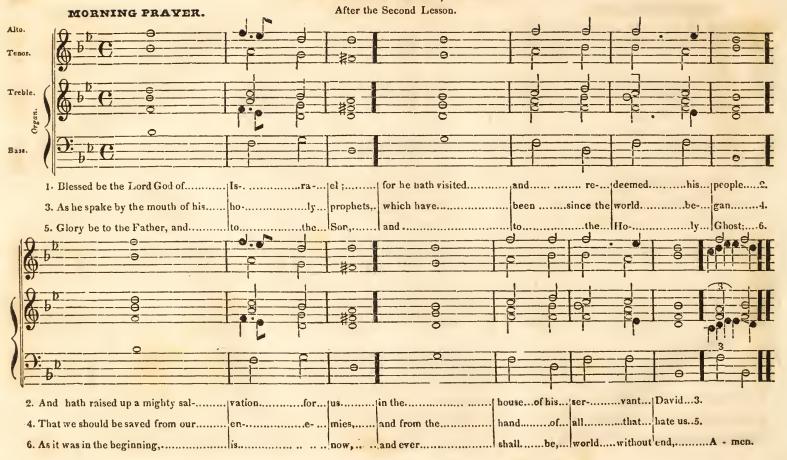


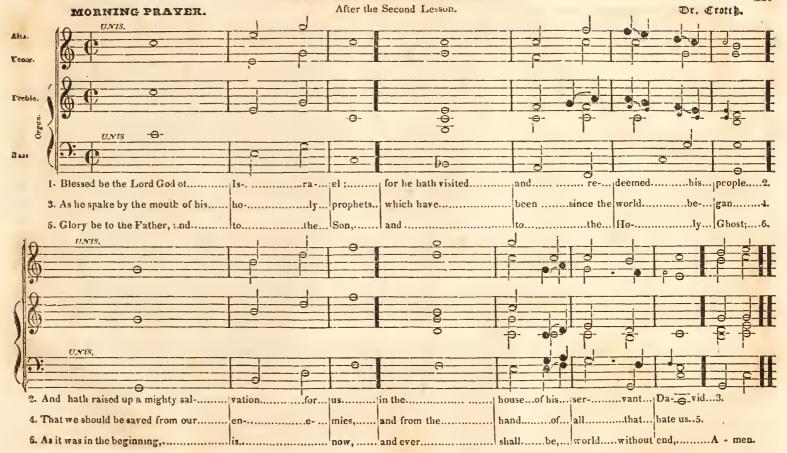
BENEDICTUS, NO. 1.

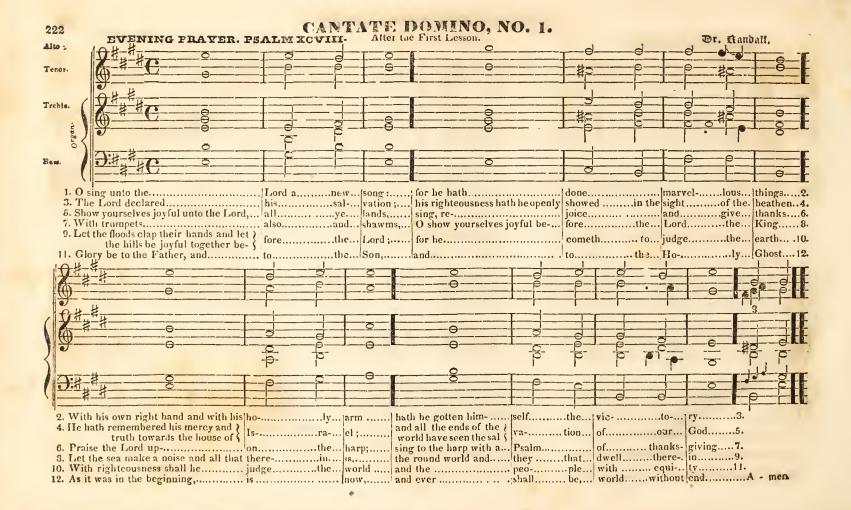


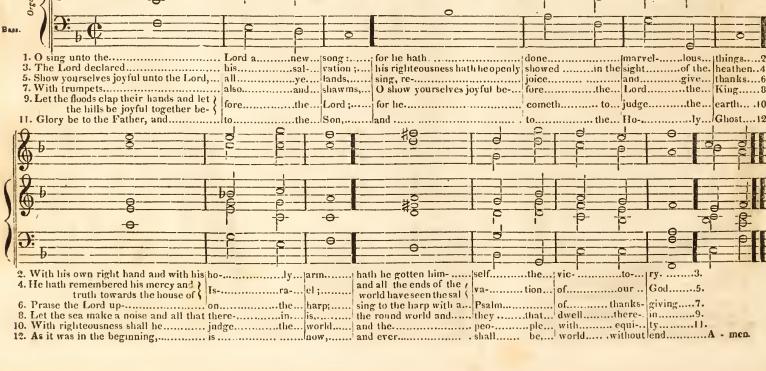


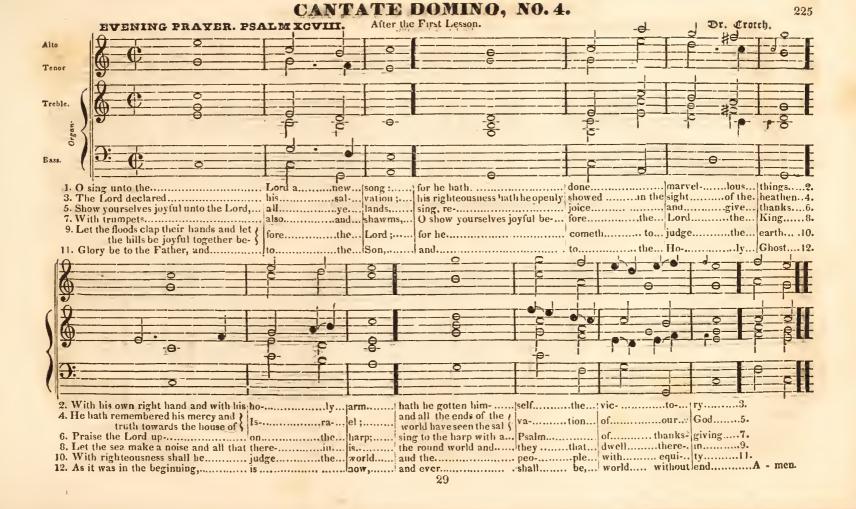
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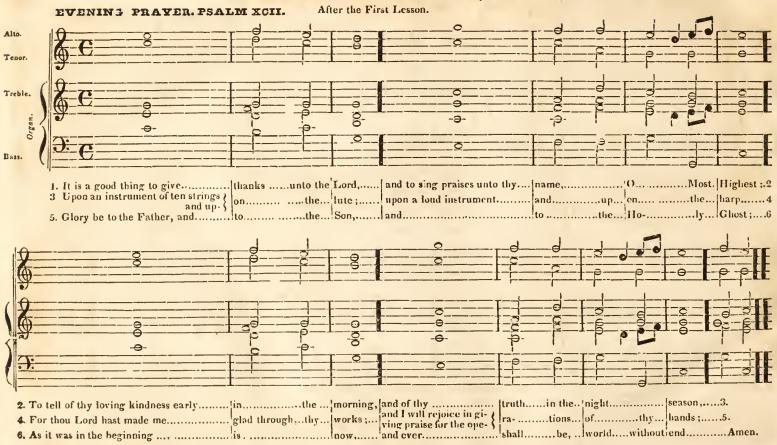








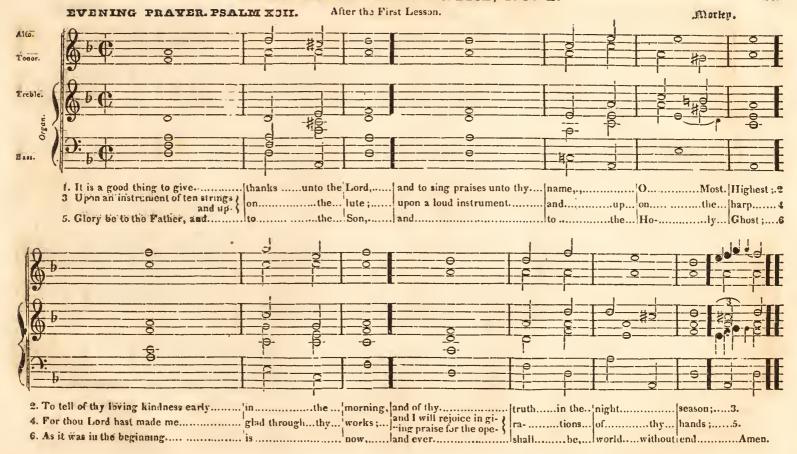
BONUM EST CONFITERI, NO. 1.





BONUMEST CONFITERI, NO. 3.





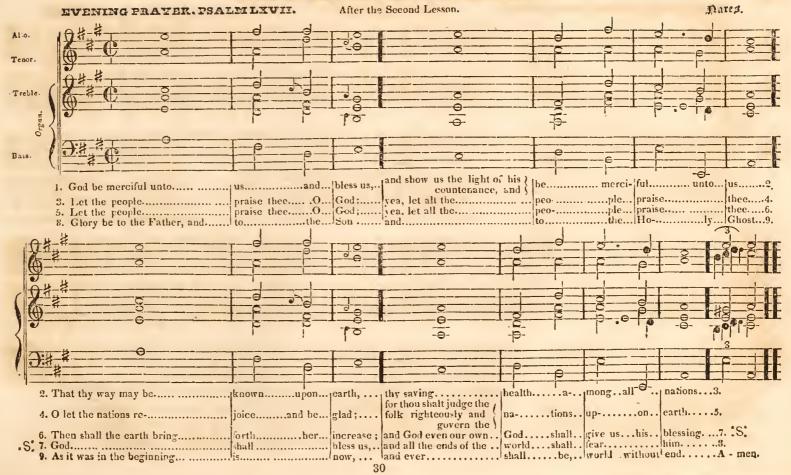
DEUS MISEREATUR, NO. 1.



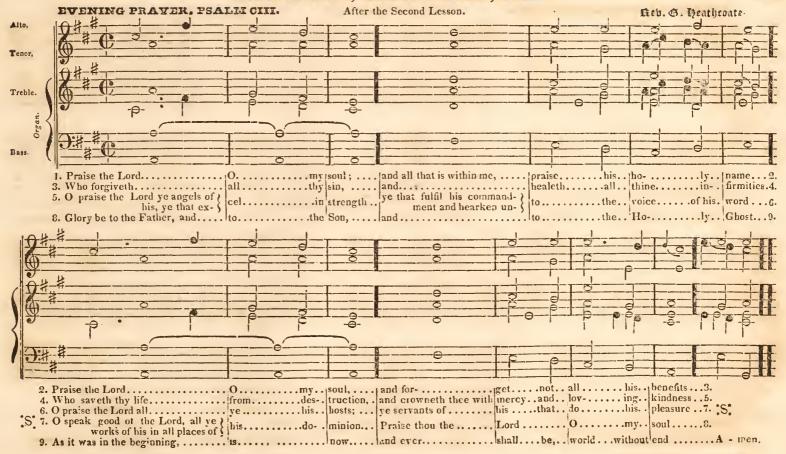
DEUS MISEREATUR, NO. 2.











BENEDIC, ANIMA MEA, NO. 3.







ill Soul Otacio Robin et dace Harte elly dull faul Otracio Gost of They Can Olayo to thy Nation Shair Chighty in prayu Cheat he has four before Comilete locant all they translates once What chaho its Jago He Who Thy Burdens bone What makes in Hym 8. genus is Thur There les seur primas shallower Jenus is There Text for the ole arrange pront Robe and pack an Holings Becomes each guest Heras is There South Mean your Wintown polins Chaunt your latested proclins 13 made of the land of they chains oh Let us Mean the saven Bles is present pour Heavens Bigo i Ever Luce Then art it Heir

ases The gast was a similar of the same words with the garden was an arrest to a distance of county would be a series of the 1 31 00 1 5 4 45 1-12-2 The state of the s and the same of season, many was a march to the same A SHOW THE PROPERTY OF man to proper the same of the carried to be a second to the second minutes and the second of the second of the de hed the circum sime of becomes in the last the second











